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NEW TESTAMENT ABSTRACTS

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NEW TESTAMENT ABSTRACTS

VOLUME 28

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- | | |
|--|---|
| Aegyptus (Milan) | Christian News from Israel (Jerusalem) |
| African Ecclesiastical Review (Eldoret, Kenya) | Churchman (London) |
| Africa Theological Journal (Arusha, Tanzania) | Ciudad de Dios (Madrid) |
| American Benedictine Review (Atchison, KS) | Civiltà Cattolica (Rome) |
| American Journal of Archaeology (New York) | Clergy Review (London) |
| Analecta Cracoviensia (Cracow) | Collationes (Brugge) |
| Andrews University Seminary Studies (Berrien Springs, MI) | Collectanea Theologica (Warsaw) |
| Angelicum (Rome) | Colloquium (Auckland/Sydney) |
| Anglican Theological Review (Evanston, IL) | Communio (Seville) |
| Annual of the Japanese Biblical Institute (Tokyo) | Communio Viatorum (Prague) |
| Annual of the Swedish Theological Institute (Leiden) | Concilium (New York) |
| Antonianum (Rome) | Concordia Journal (St. Louis, MO) |
| Archiv für Liturgiewissenschaft (Regensburg) | Concordia Theological Quarterly (Fort Wayne, IN) |
| Ashland Theological Bulletin (Ashland, OH) | Cristianesimo nella Storia (Bologna) |
| Augustinianum (Rome) | Crux (Vancouver, BC) |
| Australasian Catholic Record (Manly, NSW) | Currents in Theology and Mission (Chicago) |
| Australian Biblical Review (Melbourne) | Dansk Teologisk Tidsskrift (Copenhagen) |
| Bangalore Theological Forum (Bangalore) | Deltion Biblikon Meleton (Athens) |
| Benedictina (Rome) | Diakonia (Vienna) |
| Bibbia e Oriente (Bornato) | Dialog (St. Paul, MN) |
| Bibel und Kirche (Stuttgart) | Didaskalia (Lisbon) |
| Bibel und Liturgie (Klosterneuburg) | Direction (Fresno, CA) |
| Biblebhashyam (Kottayam, Kerala, India) | Divinitas (Vatican City) |
| Bible Today (Collegeville, MN) | Divus Thomas (Piacenza) |
| Bible Translator (London) | Doctor Communis (Vatican City) |
| Biblia Revuo (Ravenna) | Doctrine and Life (Dublin) |
| Biblica (Rome) | Downside Review (Bath, UK) |
| Biblical Archaeologist (Philadelphia) | Duke Divinity School Review (Durham, NC) |
| Biblical Archaeology Review (Washington, DC) | East Asia Journal of Theology (Singapore) |
| Biblical Research (Chicago) | Ecumenical Review (Geneva) |
| Biblical Theology Bulletin (St. Bonaventure, NY) | Ecumenist (New York) |
| Bibliotheca Orientalis (Leiden) | Église et Théologie (Ottawa) |
| Bibliotheca Sacra (Dallas, TX) | Encounter (Indianapolis, IN) |
| Biblische Zeitschrift (Paderborn) | Ephemerides Liturgicae (Rome) |
| Bijdragen (Amsterdam/Heverlee) | Ephemerides Mariologicae (Madrid) |
| Bulletin de Littérature Ecclésiastique (Toulouse) | Ephemerides Theologicae Lovanienses (Louvain-Leuven) |
| Bulletin du Centre Protestant d'Etudes (Geneva) | Epworth Review (London) |
| Bulletin of the American Schools of Oriental Research (Philadelphia) | Erbe und Auftrag (Beuron) |
| Bulletin of the International Organization for Septuagint and Cognate Studies (Athens, GA) | Escritos del Vedat (Torrente) |
| Bulletin of the John Rylands University Library of Manchester (Manchester, UK) | Esprit et Vie (Langres) |
| Burgense (Burgos) | Estudios Bíblicos (Madrid) |
| Cahiers de Joséphologie (Montreal) | Estudios Eclesiásticos (Madrid) |
| Cahiers du Cercle Ernest-Renan (Paris) | Estudios Franciscanos (Barcelona) |
| Calvin Theological Journal (Grand Rapids, MI) | Études (Paris) |
| Catholica (Münster) | Etudes Théologiques et Religieuses (Montpellier) |
| Catholic Biblical Quarterly (Washington, DC) | Euntes Docete (Rome) |
| Catholic Theological Society of America Proceedings (New York) | Evangelical Quarterly (Aberdeen) |
| Center for Hermeneutical Studies Protocol Series (Berkeley, CA) | Evangelische Theologie (Munich) |
| Chicago Studies (Mundelein, IL) | Expository Times (Banstead, Surrey) |
| Christianity Today (Carol Stream, IL) | Foi et Vie (Paris) |
| | Freiburger Zeitschrift für Philosophie und Theologie (Fribourg) |
| | Furrow (Maynooth) |
| | Geist und Leben (Munich) |
| | Gereformeerd Theologisch Tijdschrift (Amsterdam) |
| | Grace Theological Journal (Winona Lake, IN) |

- Greek Orthodox Theological Review (Brookline, MA)
 Greek, Roman and Byzantine Studies (Durham, NC)
 Gregorianum (Rome)
 Harvard Theological Review (Cambridge, MA)
 Hebrew Union College Annual (Cincinnati, OH)
 Henoah (Turin)
 Heythrop Journal (London)
 History of Religions (Chicago)
 Hokhma (Lausanne)
 Homiletic and Pastoral Review (New York)
 Horizons (Villanova, PA)
 Horizons in Biblical Theology (Pittsburgh, PA)
 Immanuel (Jerusalem)
 Indian Journal of Theology (Calcutta)
 Indian Theological Studies (Bangalore)
 Instituto Superior de Estudios Eclesiásticos Libro Anual (Mexico City)
 International Catholic Review/Communio (Spokane, WA)
 Internationale Katholische Zeitschrift/Communio (Cologne)
 Internationale Kirchliche Zeitschrift (Bern)
 Interpretation (Richmond, VA)
 Irénikon (Chevetogne)
 Irish Biblical Studies (Belfast)
 Irish Theological Quarterly (Maynooth)
 Israel Exploration Journal (Jerusalem)
 Israel Numismatic Journal (Jerusalem)
 Istina (Paris)
 Jahrbuch für Antike und Christentum (Münster)
 Jeevadhara (Kottayam, Kerala, India)
 Jewish Quarterly Review (Philadelphia)
 Journal for the Study of Judaism (Leiden)
 Journal for the Study of the New Testament (Sheffield, UK)
 Journal for the Study of the Old Testament (Sheffield, UK)
 Journal of Biblical Literature (Chico, CA)
 Journal of Ecclesiastical History (London)
 Journal of Ecumenical Studies (Philadelphia)
 Journal of Hellenic Studies (London)
 Journal of Jewish Studies (Oxford)
 Journal of Near Eastern Studies (Chicago)
 Journal of Northwest Semitic Languages (Stellenbosch, S. Africa)
 Journal of Religion (Chicago)
 Journal of Religious Studies (Cleveland, OH)
 Journal of Religious Thought (Washington, DC)
 Journal of Roman Studies (London)
 Journal of Semitic Studies (Manchester, UK)
 Journal of the American Academy of Religion (Chico, CA)
 Journal of the American Oriental Society (New Haven, CT)
 Journal of the Evangelical Theological Society (Wheaton, IL)
 Journal of the Interdenominational Theological Center (Atlanta, GA)
 Journal of Theological Studies (Oxford)
 Journal of Theology for Southern Africa (Rondebosch, S. Africa)
 Judaism (New York)
 Kairos (Salzburg)
 Kerygma und Dogma (Göttingen)
 Laurentianum (Rome)
 Laval Théologique et Philosophique (Quebec)
 Levant (London)
 Lexington Theological Quarterly (Lexington, KY)
 Linguistica Biblica (Bonn)
 Louvain Studies (Louvain)
 Lumen Vitae (Brussels)
 Lumière et Vie (Lyon)
 Lutheran Theological Journal (North Adelaide, S. Australia)
 Maarav (Santa Monica, CA)
 Maison-Dieu (Paris)
 Manresa (Madrid)
 Marian Studies (Dayton, OH)
 Marianum (Rome)
 Mayéutica (Marcella, Spain)
 Mélanges de Science Religieuse (Lille)
 Melita Theologica (Rabat, Malta)
 Milltown Studies (Dublin)
 Miscelánea Comillas (Madrid)
 Modern Churchman (Leominster, UK)
 Month (London)
 Münchener Theologische Zeitschrift (Munich)
 Muséon (Louvain)
 Near East School of Theology Theological Review (Beirut)
 Nederlands Theologisch Tijdschrift (The Hague)
 Nederuuts Gereformeerde Theologische Tydskrif (Stellenbosch, S. Africa)
 Neotestamentica (Stellenbosch, S. Africa)
 New Blackfriars (Oxford)
 New Testament Studies (Cambridge)
 Norsk Teologisk Tidsskrift (Oslo)
 Nouvelle Revue Théologique (Tournai)
 Nova et Vetera (Geneva)
 Novum Testamentum (Leiden)
 Numen (Leiden)
 One in Christ (Turvey, UK)
 Orientalia (Rome)
 Orientalia Christiana Periodica (Rome)
 Orientalistische Literaturzeitung (Berlin)
 Ostkirchliche Studien (Würzburg)
 Palestine Exploration Quarterly (London)
 Palestra del Clero (Rovigo)
 Perkins Journal (Dallas, TX)
 Perspectives in Religious Studies (Macon, GA)
 Presbyterion (St. Louis, MO)
 Princeton Seminary Bulletin (Princeton, NJ)
 Proceedings of the Irish Biblical Association (Dublin)
 Qadmoniot (Jerusalem)
 Rassegna di Teologia (Naples)
 Razón y Fe (Madrid)
 Recherches de Science Religieuse (Paris)
 Recherches de Théologie Ancienne et Médiévale (Louvain)
 Reformed Review (Holland, MI)
 Reformed Theological Review (Melbourne)
 Religion (Lancaster, UK)
 Religious Studies (London)
 Religious Studies Review (Waterloo, Ont.)
 Renovatio (Bonn)
 Restoration Quarterly (Abilene, TX)
 Review and Expositor (Louisville, KY)

- Review for Religious (St. Louis, MO)
 Revista Bíblica (Buenos Aires)
 Revista Catalana de Teología (Barcelona)
 Revista de Cultura Bíblica (São Paulo)
 Revista de Espiritualidad (Madrid)
 Revista Eclesiástica Brasileira (Petrópolis)
 Revue Africaine de Théologie (Kinshasa-Limete, Zaire)
 Revue Bénédictine (Maredsous)
 Revue Biblique (Jerusalem)
 Revue de l'Histoire des Religions (Paris)
 Revue de Qumran (Paris)
 Revue de Théologie et de Philosophie (Lausanne)
 Revue des Études Augustiniennes (Paris)
 Revue des Études Juives (Paris)
 Revue des Sciences Philosophiques et Théologiques (Paris)
 Revue des Sciences Religieuses (Strasbourg)
 Revue d'Histoire Ecclésiastique (Louvain)
 Revue d'Histoire et de Philosophie Religieuses (Strasbourg)
 Revue Réformée (Saint-Germain-en-Laye)
 Revue Théologique de Louvain (Louvain)
 Revue Thomiste (Toulouse)
 Ricerche Bibliche e Religiose (Milan)
 Rivista Biblica (Brescia)
 Rivista di Archeologia Cristiana (Rome)
 Rivista di Storia e Letteratura Religiosa (Turin)
 Roczniki Teologiczne-Kanoniczne (Lublin)
 Römische Quartalschrift (Vatican City)
 Sacra Doctrina (Bologna)
 St. Vladimir's Theological Quarterly (Crestwood, NY)
 Salesianum (Rome)
 Salmanticensis (Salamanca)
 Sapienza (Naples)
 Science et Esprit (Montreal)
 Scottish Journal of Theology (Edinburgh)
 Scripta Theologica (Pamplona)
 Scriptorium (Ghent)
 Scriptura (Stellenbosch, S. Africa)
 Scuola Cattolica (Milan)
 Search (Dublin)
 Second Century (Abilene, TX)
 Sefarad (Madrid)
 Semeia (Chico, CA)
 Sémiotique et Bible (Lyon)
 Skrif en Kerk (Pretoria, S. Africa)
 Soundings (Nashville, TN)
 Southwestern Journal of Theology (Fort Worth, TX)
 Stimmen der Zeit (Munich)
 Stromata (San Miguel, Argentina)
 Studia Liturgica (Rotterdam)
 Studia Missionalia (Rome)
 Studia Patavina (Padua)
 Studia Philonica (Chicago)
 Studia Theologica (Oslo)
 Studia Theologica Varsaviensia (Warsaw)
 Studien zum Neuen Testament und seiner Umwelt (Linz)
 Studies in Religion/Sciences Religieuses (Waterloo, Ont.)
 Studii Biblici Franciscani Liber Annuus (Jerusalem)
 Studium (Madrid)
 Studium Ovetense (Oviedo)
 Svensk Exegetisk Årsbok (Uppsala)
 Svensk Teologisk Kvartalskrift (Lund)
 Tel Aviv (Tel Aviv)
 Telema (Kinshasa-Gombe, Zaire)
 Teologia (Milan)
 Teología y Vida (Santiago)
 Teresianum (Rome)
 Themelios (Leicester, UK)
 Theologia Evangelica (Pretoria, S. Africa)
 Theological Studies (Washington, DC)
 Theologie und Glaube (Paderborn)
 Theologie und Philosophie (Frankfurt)
 Theologisch-Praktische Quartalschrift (Linz)
 Theologische Beiträge (Wuppertal)
 Theologische Literaturzeitung (Leipzig)
 Theologische Quartalschrift (Tübingen)
 Theologische Revue (Münster)
 Theologische Rundschau (Tübingen)
 Theologische Zeitschrift (Basel)
 Theology (London)
 Theology Today (Princeton, NJ)
 Thomist (Washington, DC)
 Thought (Bronx, NY)
 Tidsskrift for Teologi og Kirke (Oslo)
 Tijdschrift voor Theologie (Nijmegen)
 Traditio (New York)
 Tradition (New York)
 Trierer Theologische Zeitschrift (Trier)
 Trinity Journal (Deerfield, IL)
 Tyndale Bulletin (Cambridge)
 Una Sancta (Niederaltaich)
 Union Seminary Quarterly Review (New York)
 Verkündigung und Forschung (Munich)
 Vetera Christianorum (Bari)
 Vetus Testamentum (Leiden)
 Vidyajyoti (Delhi)
 Vigiliae Christianae (Leiden)
 Vox Evangelica (London)
 Vox Reformata (Geelong, Victoria)
 Way (London)
 Westminster Theological Journal (Philadelphia)
 Wissenschaft und Weisheit (Mönchengladbach)
 Word and World (St. Paul, MN)
 Worship (Collegeville, MN)
 Wort und Dienst (Bethel)
 Zeitschrift der Deutschen Morgenländischen Gesellschaft (Wiesbaden)
 Zeitschrift des Deutschen Palästina-Vereins (Wiesbaden)
 Zeitschrift für die Alttestamentliche Wissenschaft (Berlin)
 Zeitschrift für die Neutestamentliche Wissenschaft (Berlin)
 Zeitschrift für Katholische Theologie (Innsbruck)
 Zeitschrift für Kirchengeschichte (Stuttgart)
 Zeitschrift für Religions- und Geistesgeschichte (Erlangen)
 Zeitschrift für Theologie und Kirche (Tübingen)
 Życie i Myśl (Warsaw)
 Zygon (Winter Park, FL)

PERIODICAL ABSTRACTS

THE NEW TESTAMENT: GENERAL

1. F. F. BRUCE, "Some Thoughts on the Beginning of the New Testament Canon," *BullJohnRylUnivLibMan* 65 (2, '83) 37-60.

The ascription of authority to the teachings of Jesus and the apostles alongside the OT Law and Prophets does not amount to evidence for a NT canon. By the time of Valentinus and Marcion, however, collections of certain documents (the fourfold Gospel and the Pauline corpus) that would in due course be given canonical status were already taking shape. The bringing together of these two early Christian collections into a canon proper was facilitated by Acts. The Muratorian list reflects the attempts made in the Roman church toward the end of the 2nd century A.D. to meet the challenges (especially the Montanist challenge) to the catholic understanding of the faith.—D.J.H.

2. S. CAVALLETTI, "In memoria di Eugenio Zolli," *RivistBib* 31 (1, '83) 69-92.

After brief remarks on the life and work of E. Zolli (1881-1956), the article presents syntheses of Zolli's exegetical notes on seventy-six OT passages and seven NT passages (Jn 1:20; Mt 8:22/Lk 9:60; Mk 1:22-27; Jas 1:18; Lk 22:38; Mt 7:6; 2:23).—D.J.H.

3. E. CORETH, "Paul Gaechter SJ," *ZeitKathTheol* 105 (3, '83) 332-333.

The article sketches the academic and ecclesiastical career of the late Professor Gaechter (1893-1983), and mentions his books on the NT. [The same issue (pp. 333-336) contains M. Hasitschka's bibliography of Gaechter's books and articles.]—D.J.H.

4. B. D. EHRMAN, "The New Testament Canon of Didymus the Blind," *VigChrist* 37 (1, '83) 1-21.

Didymus (d. 398), the blind monk appointed head of the famed Alexandrian catechetical school by Athanasius, accepted as canonical most of the books of the NT. It cannot be determined whether he considered Philemon and 2-3 John to be canonical. He also apparently included in his canon *Shepherd of Hermas*, *Letter of Barnabas*, *Didache*, and *1 Clement*; the status of Ignatius' *Letter to the Romans* cannot be determined. Thus the idea of a fixed NT canon in Alexandria during Athanasius' time is a fantasy. Rather than describing the status of the canon in Alexandria, Athanasius wrote a prescriptive canon, i.e. an authoritative list of authoritative books.—D.J.H.

5. G. FRIEDRICH, "Julius Schniewind, ein Lehrer der Kirche," *EvangTheol* 43 (3, '83) 202-221.

After describing the major events in Schniewind's life (1883-1948), the article discusses his great importance as a teacher, his approach to NT interpretation, the influence of M. Kähler and H. Cremer on him, and his criticism of R. Bultmann's program of demythologizing.—D.J.H.

6. G. GIBERTI, "Xavier Léon-Dufour: 70 anni," *RivistBib* 31 (1, '83) 93-99.

A survey of Léon-Dufour's many contributions to exegesis and biblical theology, with special emphasis on his books that have been translated into Italian.—D.J.H.

7. P. GIBERT, "Datation et vérité des Ecritures," *Études* 358 (6, '83) 845-856.

Recent defenses of early dates of composition for NT writings seem to assume a connection

between truth and chronological proximity to the events described. This assumption is reductionist and dangerous with respect to history and to faith, theology, and catechesis.—D.J.H.

8. M. GILBERT, "Le Cardinal Augustin Bea. 1881-1968. La Bible, rencontre des chrétiens et des juifs," *NouvRevThéol* 105 (3, '83) 369-383.

For Cardinal Bea, the Bible was a place of encounter among Christians and between Christians and Jews. After describing Bea's youth and religious-intellectual formation, the article outlines his accomplishments as a religious superior, biblical scholar, servant of the Holy See, ecumenist, cardinal and participant in Vatican II, and human being.—D.J.H.

9. J.-Y. LACOSTE, "The unfailing witness: notes on the canon of Scripture," *IntCathRev/Communio* 10 (2, '83) 167-184.

After describing and commenting on E. Käsemann's 1951 lecture on whether the NT canon establishes the unity of the church, the article discusses the essential plurality of Scripture, and reflects on the unity of dogma and the critical norm of Scripture. The variability of the kerygma indicates that the only strictly normative testimony is that which shelters in itself all the other expressions of the kerygma and, consequently, all their contrarities.—D.J.H.

10. L. LEGRAND, "Inculturation and Biblical Studies in India," *IndTheolStud* 20 (1, '83) 61-70.

After outlining the situation of the church in India today, this article surveys the progress of biblical study in India, suggests special contributions that Indian scholars can make to exegetical methodology, and describes the new postgraduate program in biblical study at St. Peter's Pontifical Institute of Theology in Bangalore.—D.J.H.

11. O. MICHEL, "Julius Schniewind zum 100. Geburtstag (28. Mai 1983)," *TheolBeitr* 14 (3, '83) 121-133.

Written to mark the 100th anniversary of Schniewind's birth, this article considers his roots in the Halle tradition of biblical theology, his basic theological stance, connections with H. J. Iwand and M. Kähler, views on the theological significance of Israel, and essays on world history and world consummation and on Jesus' preaching and Paul's theology. Schniewind represented the biblical-Reformation theology that understands itself as committed to the church's preaching.—D.J.H.

12. T. SHERLOCK, "Edward F. Siegman C.P.P.S.: A Celebration," *BibToday* 21 (4, '83) 253-257.

An account of the life and scholarly accomplishments of E. F. Siegman (1908-67), with particular attention to his influence on Catholic biblical studies in the USA. Three photographs accompany the article.—D.J.H.

13. W. SIMONIS, "Zum Problem der Kanonbildung," *Catholica* 37 (2, '83) 133-139.

The theological-ecclesiological problem of the formation of the NT canon cannot be solved on the basis of inspiration, historical criteria, or the ecclesiastical magisterium. The formation of the NT canon was the result of a democratic process in which all the local churches participated over several centuries.—D.J.H.

14. J. SWETNAM, "Indian Catholics and the Bible," *BibToday* 21 (4, '83) 268-271.

The Catholic church in India is investing much time and effort to promote biblical study. Some

Indians advocate a radical shift in the priorities of Scripture study, with more attention to Indian problems and more emphasis on the social situation and religious context of the interpreter.—D.J.H.

15. W. WIEFEL, "Julius Schniewind (1883-1948). Reformatorische Spiritualität und theologische Existenz," *KerDog* 29 (3, '83) 182-196.

Written to mark the centennial of Schniewind's birth, this article describes his theological education, academic career and contributions to NT scholarship, and accomplishments in church life and administration.—D.J.H.

16. R. YOUNGBLOOD, "From Tatian to Swanson, from Calvin to Bendavid: The Harmonization of Biblical History," *JournEvangTheolSoc* 25 (4, '82) 415-423.

After explaining the difference between a harmony and a synopsis, the article gives a brief history of biblical harmonies and synopses, discusses the principles and purposes of writing harmonies and compiling synopses, and considers some of their implications for inspiration and inerrancy.—D.J.H.

Interpretation

17. J. BARR, "Jowett and the Reading of the Bible 'Like Any Other Book,'" *HorBibTheol* 4 (2, '82)/5 (1, '83) 1-44.

B. Jowett's kind of biblical criticism rested only slightly on foundations of historical research. His principle of interpreting the Bible "like any other book" was much more a literary, dramatic, and philosophical one than a historical one. Thus the alignment of Jowett with the historical-critical quest for the original meaning of the text, so deeply deplored by B. S. Childs, is mistaken.—D.J.H.

18. J. BRECK, "Exegesis and Interpretation: Orthodox Reflections on the 'Hermeneutic Problem,'" *StVladTheolQuart* 27 (2, '83) 75-92.

From the Orthodox perspective, biblical exegesis is a divine-human enterprise based on cooperation between the divine Spirit and the human interpreter. As the principal agent in the work of interpretation, the Holy Spirit creates out of apparently random events a history of salvation, and reveals the meaning of those events through the hermeneutical activity of the church.—D.J.H.

19. C. BUCHER, "New Directions in Biblical Interpretation," *Brethren Life and Thought* [Oak Brook, IL] 28 (1, '83) 21-28.

New directions in biblical interpretation include literary criticism and structuralism, anthropological and sociological approaches, and canonical criticism. W. Wink's critique of the historical-critical paradigm relates directly to the critiques of biblical interpretation by black, feminist, and liberation theologians.—D.J.H.

20. J. G. F. COLLISON, "Issues in the History of Biblical Hermeneutics: A Protestant Perspective," *IndJournTheol* 31 (3-4, '82) 212-235.

This history of biblical hermeneutics contains sections on background, the NT, the patristic period, the Middle Ages, the period of the Reformation, the 17th and 18th centuries, the rise of higher criticism, and the modern period.—D.J.H.

21. M. J. ERICKSON, "Biblical Inerrancy: The Last Twenty-Five Years," *JournEvangTheolSoc* 25 (4, '82) 387-394.

During the past twenty-five years, there has been a genuine advance in understanding the doctrine of inerrancy. Progress regarding inerrancy has been made especially in the areas of church history, philosophy, theology, biblical criticism, hermeneutics, and archaeology. [The same issue (pp. 397-401) contains the 1982 Chicago statement on biblical hermeneutics.]—D.J.H.

22. S. FREYNE, "The Bible: Where are we now?" *DocLife* 33 (5, '83) 275-281.

Even if Vatican II did not solve the theological question of the Bible's place in the church, the council did set out an ambitious program for pastoral renewal in which a return to the Bible was central. Nevertheless, it is not clear that we are any nearer to achieving that goal than we were twenty years ago, despite all the appearances in our liturgy, theology, and religious language.—D.J.H.

23. D. W. GILL, "Jacques Ellul's View of Scripture," *JournEvangTheolSoc* 25 (4, '82) 467-478.

Ellul has made important contributions to the evangelical view of Scripture as it relates to Christian ethics by affirming and demonstrating the relevance of the whole canon for today, insisting on the unity of biblical revelation, and centering the canon on Jesus Christ.—D.J.H.

24. R. KEITZAR, "Tribal Perspective in Biblical Hermeneutics Today," *IndJournTheol* 31 (3-4, '82) 293-313.

This attempt at identifying issues in biblical hermeneutics that are relevant to the different tribal peoples in northeastern India begins with definitions of "hermeneutics" and "tribe." The second part provides an outline survey of biblical hermeneutics and some "guideline" principles. The last part moves toward a tribal perspective under three headings: the Bible, canon, and translation; a tribal approach to hermeneutics; and tradition, traditions, and hermeneutics.—D.J.H.

25. L. LEGRAND, "Issues in the Roman Catholic Approach to Biblical Hermeneutics Today," *IndJournTheol* 31 (3-4, '82) 192-202.

After a historical sketch of the Catholic approach to biblical hermeneutics, this article considers questions that Catholic hermeneutics must face, and then reflects on questions that the Catholic approach puts to the hermeneutical quest.—D.J.H.

26. E. S. MALBON, "Structuralism, Hermeneutics, and Contextual Meaning," *JournAmAcadRel* 51 (2, '83) 207-230.

The four terminal goals of structuralism (ideology or philosophy, theory, structural exegesis, narrative hermeneutics) are analogous to the four terminal goals of hermeneutics (theology or philosophy, theory, biblical exegesis, existential understanding). But structuralism approaches history as the historic and language as a system of signs, whereas hermeneutics approaches history as historicity and language as language-event. Structuralism focuses on meaning in the context of intertextual and intratextual relationships ("meaning of"); hermeneutics focuses on meaning in the context of the text-reader relationship ("meaning for").—D.J.H.

27. M. B. MILLER, "Restoring the Story," *WordWorld* 3 (3, '83) 284-293.

R. Bultmann's historyless and storyless existential theology, which he used in interpreting the NT, was reason for concern and alarm to many in the Christian community. Now with the rehistoricization process taking place, the restoring of story or myth appears to be the next step

beyond the emphases on the Gospels as complete portraits/pictures of Jesus Christ and on the Bible as witness to God's saving action in history.—D.J.H.

28. W. T. MILLER, "An Exercise in Hermeneutics," *RevRel* 42 (4, '83) 600-613.

This article examines how the apparition at Mamre (Gen 18:1-16) and Jacob's wrestling at the Jabbok River (Gen 32:22-32) were treated by Jewish interpreters up to the 11th century and by Christian interpreters (plus Philo of Alexandria) up to the 8th century. Particular attention is given to testing the hermeneutical guidelines suggested by D. Patte, J. A. Sanders, and patristic scholars. Five conclusions about the relevance of ancient Jewish and Christian hermeneutics for biblical interpretation today are supplied.—D.J.H.

29. L. MONSENGWO PASINYA, "Exégèse biblique et questions africaines," *RevAfricThéol* 6 (12, '82) 165-175.

This exploration of the relation between biblical exegesis and African questions first treats biblical revelation: its progressive nature, its setting in history, the exodus as the paradigm of salvation, the incarnation of the Word of God as the perfection and fulfillment of revelation, and consequences. Then some issues that the African context raises for biblical scholars are addressed: revelation in the light of diverse cultures, the polysemy of gospel preaching, Christ as the unique savior, the elevation and sublimation of African religions, cult and religion, the evangelization of cultures in Scripture, conversion to the gospel and African identity, the Decalogue and criteria of morality, the world of evil, and wisdom and revelation.—D.J.H.

30. J. I. PACKER, "Upholding the Unity of Scripture Today," *JournEvangTheolSoc* 25 (4, '82) 409-414.

In confronting the contemporary emphasis on the diversity of Scripture, those who hold to the traditional emphasis on the harmonious unity of the canonical Scriptures should acknowledge and assimilate the theological differences in the canon, renew their reflection on the idea of canonicity, and admit the inescapable inadequacy of all theology in this world.—D.J.H.

31. K. POYSTI, "The Typological Interpretation of Scripture," *Direction* 12 (3, '83) 3-11.

Paul's use of *typos* (see Rom 5:14; 1 Cor 10:6), Jesus' use of the OT, and the OT writings themselves exhibit a functional typology. They confront the contemporary audience anew with the demand inherent in God's past actions or words.—D.J.H.

32r. P. RICOEUR, *Essays on Biblical Interpretation* [NTA 25, p. 191].

P. J. CAHILL, "Biblical Interpretation: A Review Article," *Religious Studies Bulletin* [Sudbury, Ont.] 3 (2, '83) 81-90.—Ricoeur's essays on biblical interpretation are worthwhile as works of the imagination and intellect in motion. When Ricoeur deals directly with biblical themes, he is relatively simple, always clear, and ever enlightening.—D.J.H.

33. S. SCHWARTZ, "Hermeneutics and the Productive Imagination: Paul Ricoeur in the 1970s," *JournRel* 63 (3, '83) 290-300.

Ricoeur's approach to textuality can be divided into four interrelated phases: distancing by writing, objectification by structure, reference to a world, and self-understanding by reading. In emphasizing the variety of literary forms and the multidimensionality of Scripture, Ricoeur takes a step toward mediating the conflict between opposing liberal and conservative theological tendencies.—D.J.H.

34. R. TOMES, "Recent Developments in Biblical Studies," *Faith and Freedom* [Oxford] 35 (2, '82) 78-84.

Dissatisfaction with the purely historical-critical approach has led biblical scholars to adopt some new approaches: canonical, literary, structuralist, sociological, and ideological. Though not without their own problems, these new approaches are breathing life into biblical studies.—D.J.H.

35. K. WEGENAST, "Wie die Bibel verstehen? Zu neuen Versuchen der Bibelauslegung in Wissenschaft und Praxis," *Der Evangelische Erzieher* [Frankfurt/M.] 35 (3, '83) 202-214.

After observations on the function of biblical interpretation in religious education and on recent critiques of historical criticism, the article indicates the principles of four new approaches to the Bible: interactional biblical exposition, linguistic exegesis, psychoanalytic biblical exposition, and social-historical or "materialist" exposition. [The same issue contains articles on these methods by D. Dormeyer (pp. 214-228), H. Zirker (pp. 228-243), M. Kassel (pp. 243-254), P. Biehl (pp. 255-272), F. Crüsemann (pp. 273-286), and E. N. Warns (pp. 286-299), with particular attention to their utility in religious education.]—D.J.H.

Textual Criticism

36. J. N. BIRDSALL, "Georgian Studies and the New Testament," *NTStud* 29 (3, '83) 306-320.

After reviewing some preliminary questions about the Georgian language, the article discusses publications devoted to the Georgian versions of the NT. Particular attention is given to the relationship of the Georgian versions to other ancient versions, the Greek or Diatessaric ancestry of the Georgian Gospels, the hypothetical Armenian substratum, indications of direct translation from Greek, and some interpretative traditions.—D.J.H.

37. P.-M. BOGAERT, "Bulletin d'ancienne littérature chrétienne latine. Tome VI. Bulletin de la Bible latine," *RevBén* 93 (1-2, '83) [137]-[164].

This installment [see § 26-805] in Tome VI of the ongoing survey of scholarship on the Latin Bible provides bibliographic information and summaries (in most cases) for seventy-two books and articles. [To be continued.]—D.J.H.

38. J. A. BORLAND, "Re-examining New Testament Textual-Critical Principles and Practices Used to Negate Inerrancy," *JournEvangTheolSoc* 25 (4, '82) 499-506.

The prevalent text-critical methodology is being used to undermine the inerrancy of the biblical autographs. Thus the inclusion of Asaph and Amos in Jesus' genealogy (see Mt 1:7, 10) and the acceptance of *tou hēliou ekliptontos* in Lk 23:45 result in assertions that the autographs contained incontrovertible mistakes.—D.J.H.

39. J. K. ELLIOTT, "The Citation of Manuscripts in Recent Printed Editions of the Greek New Testament," *NovTest* 25 (2, '83) 97-132.

This article aims to monitor the major printed editions of the Greek NT in order to see which manuscripts were actually used in each apparatus and to compare the use of available manuscripts in the different printed editions. It tests the use of papyri, uncials, cursives, and lectionaries in *Novum Testamentum graece* (26th ed., 1979), *Greek New Testament* (3rd ed., 1975), B. M. Metzger's *Textual Commentary on the Greek New Testament* (1971), A. Huck and H. Greeven's *Synopse der drei ersten Evangelien* (1981), K. Aland's *Synopsis Quattuor Evangeliorum* (10th

ed., 1978), A. Souter's *Novum Testamentum graece* (2nd ed., 1947), the International Greek New Testament Project, and J. M. Bover and J. O'Callaghan's Greek text in *Nuevo Testamento Trilingüe* (1977). Also included are some corrigenda and an appendix containing four statistical tables (compiled by J. I. Miller).—D.J.H.

40. P. HARB, "Die harklensische Übersetzung des Neuen Testaments: Neue Handschriftenfunde," *Oriens Christianus* [Wiesbaden] 64 ('80) 36-47.

Prepared at the request of K. Aland, this report on new manuscript finds related to Thomas of Harkel's Syriac version of the NT contains three major sections: Harclean manuscripts in Tur Abdin, Harclean manuscripts in Syria, and translations of the Harclean version in Iraq.—D.J.H.

41. F. NEIRYNCK, "The Westcott-Hort Marginal Readings in the Concordance," *EphTheolLouv* 59 (1, '83) 114-126.

This supplement to K. Aland's *Vollständige Konkordanz zum griechischen Neuen Testament* (1983) lists the marginal readings in the text of the Synoptic Gospels supplied by B. F. Westcott and F. J. A. Hort in their edition of the Greek NT, the marginal readings unsupported by other critical editions, and addenda to the Westcott-Hort marginal readings in the concordance by W. F. Moulton and A. S. Geden. An alphabetical word-list of these marginal readings concludes the article, which was prepared in collaboration with F. Van Segbroeck.—D.J.H.

Textual Criticism, §§ 28-174, 249, 258.

Biblical Philology and Translation

42. R. G. BRATCHER, "Biblical Words Describing Man: Breath, Life, Spirit," *BibTrans* 34 (2, '83) 201-209.

The article classifies and discusses the meanings of the Hebrew and Greek words for "breath" (*něšāmā* and *pnoē*) and "wind, breath, spirit" (*rûah* and *pneuma*) in specific OT and NT passages. [The same issue contains articles on translating these terms into Indonesian and Tagalog by D. C. Arichea (pp. 209-213), and into African languages by J. A. Loewen (pp. 213-219).]—D.J.H.

43. G. D. KILPATRICK, "Atticism and the Future of *zēn*," *NovTest* 25 (2, '83) 146-151.

The statement in *Antiatticist* about *zēsei* and *zēsetai* is correct as it stands. J. A. L. Lee [§ 25-409] wished to make it say the opposite, but the difficulty he found can be explained in a way that allows the statement to mean what it says. This is confirmed by the ancient Greek grammatical tradition.—D.J.H.

44. K. LUKE, "Semantics of Love," *Jeevadhara* 13 (74, '83) 140-150.

After surveying the vocabulary of love in the Hebrew Scriptures with emphasis on the word *'āhab*, the article focuses on three Greek terms for love: *eraō* (sensible and sensuous love seeking self-fulfillment), *phileō* (love embracing everything bearing a human countenance), and *agapaō* (a giving, active love on the other's behalf).—D.J.H.

45. N. H. YOUNG, "'Hilaskesthai' and Related Words in the New Testament," *EvangQuart* 55 (3, '83) 169-176.

A major complaint against C. H. Dodd's interpretation of *hilaskesthai* and cognates in the NT as

referring to expiation rather than propitiation [see § 20-725] has been that it underrates the concept of wrath. But this complaint ignores the support that the immediate context gives to Dodd's thesis in each of the NT examples of this word group. Investigation of these contexts reveals that *hilaskesthai* and cognates speak either of a divine act of disposal of sin prior to any human response (Rom 3:25; Heb 2:17; 8:12; 1 Jn 4:10) or of the guarantee of divine grace and mercy to sinners in their need (Lk 18:13; 1 Jn 2:2).—D.J.H.

46. J. A. ZIESLER, "Sōma in the Septuagint," *NovTest* 25 (2, '83) 133-145.

In the Septuagint, *sōma* overwhelmingly means the (usually human) body, alive or dead. Only in Prov 11:17 is there good reason to give *sōma* the meaning "person." But in seven instances (Gen 47:12; 1 Chr 28:1; 1 Esdr 3:4; Tob 11:15; 13:7; Sir 51:2; Job 33:17) *sōma* is the medium through which the person as a whole is viewed. The possibility of this more than physical meaning in Paul's writings cannot be ruled out, as R. H. Gundry has done in his *Sōma in Biblical Theology* (1976).—D.J.H.

47. P. ELLINGWORTH, "Theory and Practice in Bible Translation," *EvangQuart* 55 (3, '83) 159-167.

Two recent books—A. C. Thiselton, *The Two Horizons* (1980), and I. H. Marshall (ed.), *New Testament Interpretation* (1977)—provide encouraging evidence that some biblical scholars share with translators a keen interest in communicating the biblical message, are ready to learn and use the language of linguistics and translation theory, and are willing to listen and respond to biblical translators.—D.J.H.

48. E. FRY, "The Use and Value of Section Headings in Printed Scriptures," *BibTrans* 34 (2, '83) 235-239.

Headings divide the biblical text into easy sections for readers and show them the content section by section. Well-chosen headings can also help readers to get a better understanding of the structure of the book as a whole.—D.J.H.

49. F. GLASSON, "Wesley's New Testament Reconsidered," *EpworthRev* 10 (2, '83) 28-34.

In his *Notes on the New Testament* (1755), J. Wesley made thousands of alterations to the Authorized Version (1611), in many cases anticipating the Revised Version (1881) and later translations. The Greek text on which Wesley based his revision was J. A. Bengel's edition (1734), not the Textus Receptus; he also drew heavily on Bengel's *Gnomon* (1742).—D.J.H.

50. J. LANGE, "Die Bibel in heutigem Deutsch," *BibLiturg* 56 (2, '83) 89-98.

After explaining the translation philosophy of functional equivalence, this discussion of *Die Bibel in heutigem Deutsch* illustrates the approach with reference to specific texts, defines the work as interpretative translation rather than paraphrase, and calls attention to some of the translators' decisions about the form of OT poetic texts.—D.J.H.

51. B. M. METZGER AND R. C. WHITE, "The Reader's Digest Bible: An Interview," *Princeton SemBull* 4 (2, '83) 84-87.

Metzger, general editor of *The Reader's Digest Bible* (1982), answers White's questions about the aims, guidelines, procedures, and usefulness of the project.—D.J.H.

52. J. PONS, "Traduire *encore* la Bible," *EtudThéolRel* 58 (3, '83) 369-374.

After commenting on the translation of the OT in *La Bible en français courant* (1982), the article discusses three books about translation in general: W. Wilss (ed.), *Übersetzungswissenschaft* (1981); L. Bailey (ed.), *The Word of God* (1982); and E. A. Nida and W. D. Reymond, *Meaning Across Cultures* (1981).—D.J.H.

53. J. SCHARBERT, "Arbeitsweise, Eigenart und Probleme der 'Einheitsübersetzung der Heiligen Schrift,'" *BibLiturg* 56 (2, '83) 80-89.

After sketching the history of the German Einheitsübersetzung, this article describes the procedures followed in the process of translation and revision, the principles of translation, and problems posed by the translation and its introductions and notes.—D.J.H.

Bulletins

54. C. AMPHOUX, "Le texte et la langue du Nouveau Testament," *EtudThéolRel* 58 (3, '83) 403-407.

This bulletin describes and evaluates recent books (in various languages) on Greek manuscripts of the Bible, Greek manuscripts in general, NT textual criticism, Greek grammar, and oral style.—D.J.H.

55. E. BEST, "Recent Foreign New Testament Literature," *ExpTimes* 94 (10, '83) 298-302.

Descriptions and evaluations of J. Ernst, *Das Evangelium nach Markus* (1981); U. Wilckens, *Der Brief an die Römer* (1978, 1980, 1982); G. Schneider, *Die Apostelgeschichte. II. Teil* (1982); W. Schneemelcher, *Das Urchristentum* (1981); W. Schrage, *Ethik des Neuen Testaments* (1982); and R. Riesner, *Jesus als Lehrer* (1981).—D.J.H.

56. F. J. SCHIERSE, "Neue Bibelkommentare," *StimmZeit* 201 (5, '83) 353-355.

Descriptions and evaluations of new commentaries on Mk (by J. Gnllka); Lk (E. Schweizer); Acts (G. Schneider, J. Roloff, A. Weiser); and Philemon (J. Gnllka).—D.J.H.

57. D. SENIOR, "The New Testament in Review," *BibToday* 21 (4, '83) 278-283.

Descriptions and evaluations of nineteen recently published books, all in English, on various topics in the NT field.—D.J.H.

GOSPELS—ACTS

Gospels (General)

58. P. J. AROWELE, "This Generation Seeks Signs. The Miracles of Jesus with Reference to the African Situation," *AfricTheolJourn* 10 (3, '81) 17-28.

In keeping with the biblical tradition, Jesus performed his miracles as signs of the coming reign of God. Those miracles that do not exhibit a "sign" character or a close connection with the kingdom are of questionable authenticity. It is not surprising that Africans should find the Christian belief in miracles appealing.—D.J.H.

59. J. I. GONZÁLEZ FAUS, "¿Qué pensar de los milagros de Jesús?" *RazFe* 205 (1008, '82) 479-494.

This summary of the author's *Clamor del Reino* (1982) considers the miracles of Jesus with reference to the reality of his actions, their content, and their significance. Rather than believing on account of Jesus' miracles or despite them, Christians should believe with them.—D.J.H.

60. M. KELLY, "The Pharisees and the Gospels," *Month* 16 (9, '83) 310-317.

This article considers the ancient sources about the Pharisees, the various phases in the history of the Pharisaic movement, and the portrayal of the Pharisees in the Gospels. The negative image of the Pharisees in the Gospels needs explanation, clarification, and correction. Particular attention must be given to the changing situations of Pharisaism and early Christianity.—D.J.H.

61. L. LODE, "Narrative Paragraphs in the Gospels and Acts," *BibTrans* 34 (3, '83) 322-335.

In Greek narrative texts, highlighting and subordinate paragraphs have an obligatory initial marking; circumstantial paragraphs have none. The initial marking in highlighting paragraphs consists of preverbal temporal elements, participial clauses, or *oun* ("consequently, so"). Subordinate paragraphs are marked by conjunctions like *gar* ("for"), or their main verbs take the infinitive form. The events of the first main sentence of the highlighting paragraphs are highlighted. The highlighted sentences constitute the backbone of the episode and discourse.—D.J.H.

62. X. PIKAZA, "El Evangelio y sus lecturas," *RazFe* 207 (1018, '83) 472-486.

After describing the nature of the Gospels and the various ways of reading them, the article explains the elements of the scientific approach (historical-literary analysis, form criticism, redactional study, semiotic structuralism), discusses some hermeneutical readings (non-Christian, nonecclesial, ecclesial, allegorical, dogmatic, existentialist), and reflects on fundamental problems in interpreting the Gospels.—D.J.H.

Jesus

63. J. T. DILLON, "The Questions and Dialogues of Jesus," *Living Light* [Washington, DC] 18 (3, '81) 199-215.

(1) About forty of the one hundred questions asked by Jesus in the Synoptic Gospels serve a rhetorical function. The remaining sixty questions appear in dialogues, serving conversational, polemical, or pedagogical purposes. They do not stimulate much thought or expression. (2) The thirty question-and-answer encounters in the Synoptic Gospels can be divided into polemical exchanges and pedagogical exchanges, each following a typical pattern. In both types Jesus is the central, authoritative person, controlling the exchange in one way or another and concluding it with his own pronouncement. (3) Instead of posing questions for people to answer, Jesus typically welcomed and discussed with them their own questions and concerns. In this respect he was a model pedagogue.—D.J.H.

64. F. G. DOWNING, "The Politics of Jesus," *ModChurch* 25 (1, '82) 19-27.

Discussions of Jesus and politics should start with what counted as popular politics in his century, especially the spreading of ideas that were or were perceived to be subversive; chief among these were Cynic ideas. Parallels between Cynic concerns and the concerns of the Q-material and of Mark, which Matthew reinforced, suggest that Jesus and the early Christians must

have appeared to onlookers to be politically subversive radical philosophers. Jesus' ministry was in effect political. The active response that he demanded to the nearness of God's rule involved standing aside from the accumulation and consumption of wealth and giving until givers and receivers were on equal terms. Committed and obedient Christians must adopt something like Jesus' political aims as their own, and pursue them by the means deemed most likely to be effective.—E.G.B.

65. D. EDWARDS, "Negative Theology and the Historical Jesus," *AusCathRec* 60 (2, '83) 167-185.

Unknowing and the movement beyond comprehension toward mystery were central in the preaching and praxis of Jesus. Surrender in trust into God's future, letting God be God, was basic to Jesus' understanding of God's reign. This suggests that the concerns of negative, or apophatic, theology faithfully reflect something at the heart of the gospel message.—D.J.H.

66. V. FUSCO, "Gesù storico e Gesù terreno," *RassTeol* 24 (3, '83) 205-218.

The earthly Jesus cannot be equated with the pre-Easter Jesus reconstructed by historians, since Christian faith understands the earthly Jesus not only as the locus and sign of salvation but also as the active subject of it. The ambiguous concept of the "historical Jesus" has led to the liberals' Jesus without kerygma and R. Bultmann's kerygma without Jesus. This confusion affects the christological approaches of H. Küng and E. Schillebeeckx.—D.J.H.

67. H. HÄRING, "Rückfrage nach Jesus. Zum Verhältnis von systematischer und neutestamentlicher Theologie," *Orientierung* [Zurich] 47 (9, '83) 110-112.

The current interest in the historical Jesus should not lead to neglect of the old problem of faith and history. Attention to this problem in Catholic exegetical and theological circles can result in new insights about the relation between systematic and NT theology, and about the Jewishness of Jesus.—D.J.H.

68. M. KARIMATTAM, "Jesus the Carpenter," *Jeevadhara* 13 (75, '83) 165-177.

Jesus shared the lot of workers, and carried their anxieties and cares in his heart. The fact that the Messiah appeared as a carpenter was truly revolutionary. Jesus' life as a worker and his attitude toward work and workers can teach us important lessons.—D.J.H.

69. M. KARIMATTAM, "Option for the Poor," *Biblehashyam* 9 (1, '83) 38-51.

Jesus' life-style and proclamation show that he took an unambiguous and uncompromising stand with the oppressed and marginalized. His teachings and actions with regard to riches and poverty, politics, and the Jewish religion are of paramount importance in our option for the poor. The picture of God who takes the side of the poor came out in sharp focus especially in Jesus' death.—D.J.H.

70. D. A. LANE, "Jesus and the Kingdom of God," *Living Light* [Washington, DC] 19 (2, '82) 103-114.

Aiming to recover the importance of the kingdom of God for understanding Jesus' preaching and ministry, this article discusses the kingdom of God in the OT and Judaism, the kingdom in the preaching and praxis of Jesus' ministry, and the kingdom as a possible centerpiece for theology and religious education. [In the same issue (pp. 134-139), S. A. Quitslund considers the biblical imagery of kings and kingdom from a feminist perspective.]—D.J.H.

71. C. MARUCCI, "Il 'Gesù' di Ida Magli," *RassTeol* 24 (2, '83) 154-164.

After describing the content of I. Magli's *Gesù di Nazaret* (1982), the article reflects on her methodology and the hermeneutical problems connected with it. This is followed by observations regarding her treatments of the concept of time, Jesus' dealings with women, and the OT mentality in general. The book is marred by exegetical errors, simplifications of complex and much-discussed questions, and a highly polemical tone. One hopes that future anthropological analyses of the NT will be carried out on more solid exegetical foundations.—D.J.H.

72r. C. MARUCCI, *Parole di Gesù sul divorzio* [NTA 27, p. 210; § 27-1140r].

G. GIAVINI, "Un altro libro sul divorzio secondo Gesù e secondo Matteo," *ScuolCatt* 111 (2, '83) 218-222.—Marucci's work can be described as an encyclopedia on marriage and divorce in the Bible and its world. While expressing general agreement with Marucci's positions, the article offers critical observations on certain exegetical matters and some bibliographic suggestions.—D.J.H.

73. L. SABOURIN, "About Jesus' Self-Understanding," *Religious Studies Bulletin* [Sudbury, Ont.] 3 (3, '83) 129-134.

Examination of key Gospel texts shows that Jesus saw his mission as fulfilling that of the Servant of God, his destiny as best expressed in the Danielic Son of Man figure, and his personal relationship with God as that of a son to his father. He claimed to have divine authority to forgive sins, to reveal God's will, and to perform miracles and exorcisms as signs of the advent of God's kingdom.—D.J.H.

74. R. SELBY, "The Language in Which Jesus Taught," *Theology* 86 (711, '83) 185-193.

The claim that Jesus taught exclusively in Aramaic and that Aramaic was the language of his disciples is rarely accompanied with substantiating evidence. In fact, in a country of bilingualism (or trilingualism) the Palestinian church was bilingual from the beginning, taking its lead from the bilingualism of its founder. Once the probability of bilingualism is accepted, it is possible to find in the Gospels examples of Jesus speaking Greek (e.g. Mt 5:18; Mk 5:1-20; 7:24-30; Mt 8:5-13; Mk 15:1-5 parr.; Jn 7:35) and his disciples speaking Greek (e.g. Acts 6:1-6; 10:1-48; Gal 2:11).—D.J.H.

75r. M. SMITH, *Jesus the Magician* [NTA 22, pp. 332-333].

J.-A. BÜHNER, "Jesus und die antike Magie. Bemerkungen zu M. Smith, *Jesus der Magier*," *EvangTheol* 43 (2, '83) 156-175.—While not rejecting the notion of a "constructional" approach or the way in which Smith (refusing to see Jesus through liberal spectacles in a context of linear history) has shed light on the sociological background to the life, work, and self-understanding of Jesus, the article takes a cautious attitude toward Smith's interpretation. At every point it seeks to qualify or counter Smith's somewhat willful conclusions with solid scholarship. In sum, Jesus cannot be seen as a heathen magician; if any category fits, it is that of the Jewish charismatic.—G.H.

76. M. VELLANICKAL, "Jesus the Poor and His Gospel to the Poor," *Biblehashyam* 9 (1, '83) 52-64.

The nature of Jesus' gospel to the poor is considered with reference to Jesus' life-style of poverty, his proclamation through words and deeds, the identity of the poor as those who lack divine life, and the continued proclamation of this gospel in the church.—D.J.H.

Passion and Death

77. J. KURICHIANIL, "Jesus' Consciousness of His Passion and Death According to the Synoptic Gospels," *Biblehashyam* 9 (2, '83) 114-125.

An impressive number of Jesus' sayings in the Synoptic Gospels indicate that, from the start of his mission, he was conscious of what was going to happen to him in Jerusalem. Jesus' reflection on his life in light of the OT Servant of the Lord must have helped him to deepen his conviction on a number of points.—D.J.H.

The Resurrection

78. P. E. DEVENISH, "The So-Called Resurrection of Jesus and Explicit Christian Faith: Wittgenstein's Philosophy and Marxsen's Exegesis as Linguistic Therapy," *JournAmAcadRel* 51 (2, '83) 171-190.

L. Wittgenstein showed how philosophical difficulties often arise out of misconceptions about language, and pioneered a therapy for such difficulties. W. Marxsen's exegetical therapy for the theological illness of the creedal language concerning the resurrection of Jesus comprised three major insights: (1) In the NT, resurrection was one of several alternative conceptions used to account for the possibility of the continuation of Jesus' activity on God's behalf after his death. (2) Although it was expressed as an event, resurrection was an explanation used to account for the event of continuation. (3) Understanding the language of resurrection as referring to a discrete event runs the risk of generating "the resurrection" as a new item to be believed. In early Christianity there were two logically distinct versions of resurrection faith: (1) the Christ kerygma and Paul's explicit interpretation of it, and (2) the event-formula expressed in 1 Cor 15:3-5 and in the second article of the Apostles' Creed.—D.J.H.

79. R. PESCH, "Zur Entstehung des Glaubens an die Auferstehung Jesu. Ein neuer Versuch," *FreibZeitPhilTheol* 30 (1-2, '83) 73-98. [See § 18-823.]

The visions of the risen one were visions in which Jesus appeared as the Son of Man to the witnesses and in which the promise of Jesus' resurrection, given with his Son of Man sayings, was revealed as fulfilled. Jesus' Son of Man sayings and the disciples' Son of Man visions are the starting points for explaining the origin of Easter faith insofar as it is historically accessible. This thesis is developed with reference to the contents of the early church's confession of the resurrection and the Son of Man "messianology," the christological concepts of the earliest resurrection texts and the Son of Man Christology, the visions of the risen one as Son of Man visions, and Jesus' Son of Man sayings as the promise of his resurrection.—D.J.H.

80. P. TOON, "Historical Perspectives on the Doctrine of Christ's Ascension. Part 1: Resurrected and Ascended: The Exalted Jesus," *BiblSac* 140 (559, '83) 195-205.

Scholars think of the relation between Jesus' resurrection and ascension in one of three ways: (1) the resurrection followed by the ascension and exaltation forty days later; (2) the resurrection on Easter morning, and the ascension and exaltation on Easter evening; or (3) the resurrection, ascension, and exaltation on Easter morning, followed by a series of appearances from heaven.—D.J.H.

Synoptics

81. R. KIEFFER, "A Christology of Superiority in the Synoptic Gospels," *Religious Studies Bulletin* [Sudbury, Ont.] 3 (2, '83) 61-75.

The English version of an article published in French in *EtudThéolRel* [§ 24-769].—D.J.H.

82. R. MORGHEN, "Critica neo-testamentaria e storia del cristianesimo in uno scritto inedito di Ernesto Buonaiuti sulla datazione dei Sinottici," *CristStor* 4 (1, '83) 205-228.

The introduction by Morghen (pp. 205-221) discusses E. Buonaiuti and his Koinonia group, the historical and theological context of Buonaiuti's work, and the influence exercised by him and his circle. The final seven pages (pp. 222-228) present the text of a previously unpublished article, written in 1920 by Buonaiuti, in which he argued that the Synoptic Gospels were composed between A.D. 45 and 65 in the order Mk-Mt-Lk.—D.J.H.

83. K. H. SCHEKLE, "Israel und Kirche im Anfang," *TheolQuart* 163 (2, '83) 86-95.

(1) In Q, Jesus' preaching of the imminent reign of God had as consequences the demand for decision and the proclamation of salvation and calamity. These consequences were developed with particular intensity vis-à-vis Israel, with whom the Q-community lived as a subordinate minority. (2) Behind Mark's story of Jesus' activities in Galilee and Judea, a fundamental opposition between Jesus and Israel was already extant; Mk 4:10-12 summarized this relationship.—D.J.H.

84. G. M. SOARES-PRABHU, "The Synoptic Love-Commandment: The Dimensions of Love in the Teaching of Jesus," *Jeevadhara* 13 (74, '83) 85-103.

Examination of the earliest form of Jesus' love commandment (Mt 22:34-40) leads us to consider his teaching on loving one's enemies (Mt 5:43-48) as a midrash on the love commandment. We can then draw conclusions about the significance of love in Jesus' teaching (Mt 25:31-46; Lk 10:29-37) and locate its basis in the "Abba" experience as this was communicated to his disciples (Mt 11:25-27; 5:45-48).—D.J.H.

Synoptics, §§ 28-41, 104-105, 266.

Matthew

85. H. J. B. COMBRINK, "The Structure of the Gospel of Matthew as Narrative," *TynBull* 34 ('83) 61-90.

Various textual indicators in Mt suggest the following symmetrical outline: A (1:1-4:17), B (4:18-7:29), C (8:1-9:35), D (9:36-11:1), E (11:2-12:50), F (13:1-53), E' (13:54-16:20), D' (16:21-20:34), C' (21:1-22:46), B' (23:1-25:46), A' (26:1-28:20). The narrative plot of Mt consists of the setting (1:1-4:17), complication (4:18-25:46), and resolution (26:1-28:20). The narrative plot correlates in a remarkable way with the symmetrical structure.—D.J.H.

86. V. ELDRIDGE, "Second Thoughts on Matthew's Formula Quotations," *Colloquium* 15 (2, '83) 45-47.

Examination of Mt 13:35; 2:23; 27:9-10 suggests that Matthew's OT formula quotations came to his mind as a result of certain keywords as much as any correspondence in history or predictive element in the original passages. This process of word association is illustrated also in Mt 1:23; 2:15, 18.—D.J.H.

Mt, § 28-72r.

- 87r. [Mt 1-2] R. LAURENTIN, *Les Evangiles de l'Enfance du Christ* [NTA 28, pp. 83-84].

S. BLANCO, "Más sobre los Evangelios de la Infancia," *EphMar* 33 (3, '83) 325-334.—This

massive volume demonstrates Laurentin's personal penetration into every detail of the text, his mastery in applying various exegetical methods and historical criticism, and his complete control of the bibliographic material. The article summarizes Laurentin's major conclusions in the areas of textual criticism, literary criticism, semiotic analysis, and historical criticism.—D.J.H.

Mt 1:7, 10, § 28-38.

88. [Mt 5-7] H. FRANKEMÖLLE, "Neue Literatur zur Bergpredigt," *TheolRev* 79 (3, '83) 177-198.

Descriptions and evaluations of ten recently published books (all in German) on or related to the Sermon on the Mount by E. Schweizer, U. Berner, J. Moltmann (ed.), P. Lapide, F. W. Kantzenbach, J. de Graaf, G. Borné, V. Hochgrebe (ed.), R. Schnackenburg (ed.), and A. Vögtle.—D.J.H.

89. [Mt 5-7] R. STRUNK, "Der Gegner wird zum Gegenüber. Neue Literatur zur Bergpredigt," *Evangelische Kommentare* [Stuttgart] 16 (5, '83) 268-270.

Descriptions and evaluations of recent books on the Sermon on the Mount by P. Lapide, G. Borné, and F. W. Kantzenbach, as well as the recent collections of essays on the Sermon edited by W. Erk, V. Hochgrebe, J. Moltmann, and R. Schnackenburg. These books assume that the Sermon can illuminate the present situation, and they show many points of convergence. But they are more concerned with starting discussion than with following it through.—D.J.H.

90. [Mt 5:1-12] C. M. TUCKETT, "The Beatitudes: A Source-Critical Study," *NovTest* 25 (3, '83) 193-207.

Analysis of the wording of Mt 5:1-12 and Lk 6:20-26 shows that direct dependence of one Evangelist on the other is very unlikely. Rather, both Evangelists depended on a common source (Q). Since there are no compelling reasons for postulating a theory of different forms of Q, the best explanation is that all differences between Mt and Lk are due to the Matthean and Lukan redactors. The extensive use of Isaiah 61 and the concluding reference to the violent fate of all the prophets confirm the presence of the beatitudes in Q. [In the same issue (pp. 207-216), M. D. Goulder replies to Tuckett's arguments in an effort to clarify the methodology of Synoptic Gospel study. He concludes that, in the case of the beatitudes, Luke's knowledge of the Matthean version is the easier option.]—D.J.H.

Mt 5:3-12, § 28-135.

91. [Mt 5:9] D. A. LOSADA, "La paz y el amor a los enemigos," *RevistBíb* 45 (1, '83) 1-15.

The blessing of the peacemakers and the promise that they shall be called "sons of God" (Mt 5:9) must be interpreted in relation to the blessing of the persecuted in Mt 5:10 and the teaching on loving enemies even in the midst of persecution according to Mt 5:44-45. The Christian attitude toward peacemaking is based on the conduct of God (see Mt 5:44-45) and the example of Jesus in facing death.—D.J.H.

92. H. D. BETZ, "The Hermeneutical Principles of the Sermon on the Mount (Mt. 5:17-20)," *JournTheolSAfric* 42 ('83) 17-28.

Mt 5:17-20 presents the hermeneutical principles that guided Jesus in his interpretation of the Torah: the fulfillment of God's will as Jesus' goal (v. 17), the obligation to observe the written text

of the Torah (v. 18), the binding force of Jesus' interpretation of the Torah (v. 19), and the eschatologically determined goal of Jesus' teaching (v. 20). These four principles have been carefully thought out, formulated, and set in relation to one another.—D.J.H.

93. [Mt 5:23-24] D. DUFRASNE, "Va d'abord te réconcilier . . .," *Communautés et Liturgies* [Ottignies] 65 (2, '83) 115-117.

Jesus' instruction in Mt 5:23-24 demands that his followers take an active part in reconciliation, possess the sensitivity to know that another has something against them, and go out to find the other before presenting their offering. This strict teaching is moderated by the appearance of *adelphos* meaning a member of the Christian community, and by the close connection of the teaching to the Jerusalem Temple.—D.J.H.

94. [Mt 6:9-13] S. SABUGAL, "La importancia del Padrenuestro," *Revista Agustiniana* [Madrid] 23 (72, '82) 437-486.

The central importance of the Lord's Prayer (Mt 6:9-13; Lk 11:2-4) during the past twenty centuries is manifest in the liturgies of the church, works of art (poetry, architecture, pictorial representations), the history of exegesis and theology from patristic times to the present, and Christian life. Extensive bibliographic information accompanies the article.—D.J.H.

95. [Mt 7:1] G. S. HENDRY, "Judge Not: A Critical Test of Faith," *TheolToday* 40 (2, '83) 113-129.

In commanding us not to judge (see Mt 7:1), Jesus was not asking us to perform the impossible feat of suppressing our faculty of judgment. He was concerned with how our judgment may be exercised in relation to, or in correlation with, the judgment of God. A prime ingredient of Christian faith is total reliance on the judgment of God.—D.J.H.

Mt 10:38, § 28-114.

96. [Mt 13:31-32] G. GRANATA, "Some more information about mustard and the Gospel," *BibOr* 25 (2, '83) 105-106.

A previous article by Granata [§ 27-520] argued that the mustard of the Gospels was the plant called *Brassica nigra*. That *sinapis* was a garden plant or vegetable is clear from Mk 4:32, and Ps 104:12(LXX) shows that *kataskēnoō* (Mt 13:32) means "roost" or "settle down," not "live" in its branches.—J.J.C.

97. [Mt 16:18] C. BUZZETTI, "'You are a Rock, Peter . . .' in Italy," *BibTrans* 34 (3, '83) 308-311.

The article outlines the translation procedure, criticisms, and final revision of Mt 16:18 in *Parola del Signore* ("per questo ti dico che tu sei Pietro e su di te, come su una pietra, io costruirò la mia Chiesa").—D.J.H.

98. [Mt 16:18] M. CHEVALLIER, "A propos de 'Tu es Pierre, tu es le nouvel Abraham' (*ETR* 57, 1982, p. 395ss)," *EtudThéolRel* 58 (3, '83) 354. [See § 27-102.]

Some of J. M. Ford's arguments for understanding Peter in Mt 16:17-19 as the new Abraham [§ 10-520] are very interesting. Especially important for interpreting Mt 16:18 are the idea of Abraham as the father of proselytes and the Semitic wordplay on "builders" and "sons."—D.J.H.

99. [Mt 20:1-15] C. DIETZFELBINGER, "Das Gleichnis von den Arbeitern im Weinberg als Jesuswort," *EvangTheol* 43 (2, '83) 126-137.

The parable of the workers in the vineyard (Mt 20:1-15) was an artistically highly wrought reply to the charge that Jesus did not keep the Torah. In the person of the owner of the vineyard, Jesus showed that it was not his righteousness that was in question but his critics' attitude toward God's mercy. Would they turn from jealous anger to thankful praise?—G.H.

100. [Mt 22:1-14] W. RADL, "Zur Struktur der eschatologischen Gleichnisse Jesu," *TrierTheol Zeit* 92 (2, '83) 122-133.

In their original forms, the parables of the meal (Mt 22:1-14; Lk 14:15-24) and the ten virgins (Mt 25:1-13) treated the keyword "ready" in opposite ways. In the former parable the meal was ready but the guests were not, whereas in the latter the guests were ready (or should have been) but the bridegroom was delayed. If the parable of the meal with its unconditional invitation reflects the authentic preaching of Jesus, then the diametrically opposed parable of the ten virgins with its stress on readiness as a condition (see Mt 22:11-14) must have come from the early church or the Evangelist. This distinction yields a useful criterion for determining whether other eschatological material in the Synoptic Gospels came from Jesus or the early church.—D.J.H.

101. D. C. ALLISON, "Matt. 23:39 = Luke 13:35b as a Conditional Prophecy," *JournStudNT* 18 ('83) 75-84.

The clause "until you say" in Mt 23:39 (see Lk 13:35b) can be understood to signal a conditional sentence. Thus the verse means that, when his people bless him, the Messiah will come. In other words, the date of the redemption is contingent on Israel's acceptance of the person and work of Jesus.—D.J.H.

102. G. FRIEDRICH, "Die formale Struktur von Mt 28, 18-20," *ZeitTheolKirch* 80 (2, '83) 137-183.

The structure of Mt 28:18-20 cannot be explained in terms of an ancient Near Eastern ritual of royal enthronement, as E. Norden and others tried to do. Recent attempts by B. J. Malina, H. Frankemölle, and B. J. Hubbard to explain it in the light of OT models are also open to serious criticism. Actually, the tripartite structure of Mt 28:18-20 (self-revelation, request, promise) is that of the revelation discourse uttered by a prophet as the expression of God's will. The language and content of this revelation discourse are thoroughly Matthean.—D.J.H.

Mark

103. C. A. EVANS, "The Hermeneutics of Mark and John: On the Theology of the Canonical 'Gospel,'" *Biblica* 64 (2, '83) 153-172.

Both Mark and John began their narratives with the appearance of John the Baptist, developed the idea that Jesus' teaching is enigmatic, saw the people's obduracy as fulfilling Scripture, located the hermeneutical turning point within Jesus' public ministry, and concluded their narratives with accounts of the resurrection. The major rationale for the creation of the Gospel *Gattung* was to show how the exalted Christ of the Christian kerygma could have been rejected and crucified by his

own people. Attention must be given to the Jewish setting of the Gospels, the role of the OT (especially Isa 6:9-10), and the obduracy motif.—D.J.H.

104. G. MURRAY, "Order in St Mark's Gospel," *DownRev* 101 (344, '83) 182-186.

The comparative table of Synoptic Gospel pericopes in this article illustrates and justifies the hypothesis that Mk was the third Gospel to be written and that its author had before him both Mt and Lk, which he conflated and supplemented with additional vivid details. Mark began his Gospel at the first point where such a conflation could be made (1:2), and ended it at the point after which conflation was no longer possible (16:8). Much of what he omitted (e.g. the two great sermons, the genealogies, the central section in Lk) could not be conflated.—D.J.H.

105. P. ROLLAND, "Marc, première harmonie évangélique?" *RevBib* 90 (1, '83) 23-79.

The 174 cases of double expressions in Mk that correspond to a simple expression in Mt and Lk, respectively, are listed in Greek (pp. 35-79) and discussed according to their categories (pp. 26-33). This phenomenon suggests that Matthew and Luke used two parallel Greek versions of a primitive Semitic Gospel, whereas Mark harmonized the two versions and adapted them for his Roman readers [see § 27-941].—D.J.H.

106. B. VAN IERSEL, "Locality, Structure, and Meaning in Mark," *LingBib* 53 ('83) 45-54.

The five constitutive parts in Mk [see § 27-110] form a concentric structure around the lexemes "desert" (1:2-13), "Galilee" (1:16-8:21), "way" (8:27-10:45), "Jerusalem" (11:1-15:39), and "tomb" (15:42-16:8). The central section (8:27-10:45) is semantically the most important part of the Gospel. This literary analysis is confirmed with the aid of a semiotic square.—D.J.H.

107. J. VOLCKAERT, "Mark, A Subversive Reading," *Vidyajyoti* 46 (5, '82) 246-252.

The main point of criticism raised in this detailed presentation of F. Belo's *Materialist Reading of the Gospel of Mark* (1981) concerns Belo's idea of Gospel, which he derived from extending his views on economic production to the composition of Mk.—D.J.H.

108. R. WEBER, "Christologie und 'Messiasgeheimnis': ihr Zusammenhang und Stellenwert in den Darstellungsintentionen des Markus," *EvangTheol* 43 (2, '83) 108-125.

In the context of his discussion of the messianic secret, W. Wrede concluded that Mark was ultimately unable to marshal his material. On the contrary, if the question of the messianic secret is related to that of Markan Christology (issues generally studied in excessive isolation from each other), Mark can be seen to have used the messianic secret for a christological purpose. The solution of the christological riddle had to be postponed until after the resurrection (see Mk 9:9), when all the "titles" of Jesus (from the lofty *theios anēr* to the lowly *huios tou anthrōpou*) had been filled with adequate meaning. The same intention underlies Mark's treatment of miracles (Jesus is not merely a thaumaturge) and of the disciples' slowness to understand, in which as elsewhere they represent in some manner the Christian community.—G.H.

Mk, § 28-83.

Mk 1:14-15, § 28-115.

109. J. DELORME, "Marc 2,1-13—ou l'ouverture des frontières," *SémiotBib* 30 ('83) 1-14.

This semiotic analysis of Jesus' healing of the paralytic in Mk 2:1-13 deals with problems of

division and internal unity, the concatenation of situations and actions, and concrete representations of situations and actions. The text revolves around the opposition between closing and opening, i.e. shutting off or establishing communication.—D.J.H.

110. P. DE MAAT, "Hoe krijgt Mc 2,15-17 (NBG 1951) betekenis? Analyse van de narratieve syntaxis van het oppervlakte-niveau (Comment le texte de Mc 2,15-17 obtient-il sa signification? Une analyse de la syntaxe narrative de surface)," *Bijdragen* 44 (2, '83) 194-207.

This semiotic analysis of Mk 2:15-17 according to a 1951 Dutch translation is limited to a narrative analysis of the surface level and responds to chaps. 2-4 in C. M. Overdulse, J. C. E. Meij, and C. J. den Heyer, *Hoe krijgt de bijbel betekenis? Semiotiek toegepast op bijbelteksten* (1982). Meij's semiotic treatment neglects the modal program in which the scribes acquire knowledge about Jesus' objective. It is not food that is important in the pericope but rather table fellowship. Mk 2:15-17 remains an open text as far as the real acquisition by the scribes of the modal object is concerned; the text is thus directed toward its hearers, i.e. the church. Final remarks deal with the relation between small unit and whole work, the relation between translation and original text, and semiotics as a means to better understanding the text.—J.L.

Mk 4:11, § 28-115.

111. [Mk 4:12] B. HOLLENBACH, "Lest they should turn and be forgiven: irony," *BibTrans* 34 (3, '83) 312-321.

Isa 6:9-10 used irony to express the idea that the people of Judah were unwilling to turn and be healed, as well as God's scorn for their attitude. This use of irony has implications for the translations of Mk 4:12 ("... because the last thing they want is to turn and have their sins forgiven!") and Jn 12:40 ("... because of course the last thing they want is to see with their eyes, ...").—D.J.H.

Mk 4:32, § 28-96.

112. J. D. M. DERRETT, "Peace, Sandals and Shirts (Mark 6:6b-13 par.)," *HeythJourn* 24 (3, '83) 253-265.

The OT and Jewish backgrounds of Mk 6:6b-13 parr. are explored under six headings: the mission, the last stage of a campaign, mission as salvation, the reception, refusal to be saved, and persecution and the end. A comparison of the various Synoptic accounts of Jesus' missionary instruction concludes the article.—D.J.H.

113. H. FLEDDERMANN, "'And He Wanted to Pass by Them' (Mark 6:48c)," *CathBibQuart* 45 (3, '83) 389-395.

The use of *parelthein* in the Septuagint of Amos 7:8; 8:2 suggests that "he wanted to pass by them" in Mk 6:48c expressed Jesus' desire to help his disciples in their difficulty. When Jesus saw the disciples struggling (v. 48a), he came walking on the sea to them (v. 48b) in order to save them (v. 48c). This sentence also functions in the epiphany, because the verb was strongly linked to the theophany tradition (see Exod 33:19, 22; 34:6; 1 Kgs 19:11).—D.J.H.

114. [Mk 8:34] M. P. GREEN, "The Meaning of Cross-Bearing," *BiblSac* 140 (558, '83) 117-133.

The phrase "take up his cross" in Mk 8:34 (see Mt 10:38; 16:24; Lk 9:23; 14:27) is a figure of

speech derived from the Roman custom that required a man convicted of rebellion against Rome's sovereign rule to carry the crossbeam (*patibulum*) to his place of execution. This historical starting point suggests that crossbearing means to submit to the authority or rule against which one formerly rebelled, i.e. to obey God's will.—D.J.H.

115. H. GIESEN, "Mk 9,1—ein Wort Jesu über die nahe Parusie?" *TrierTheolZeit* 92 (2, '83) 134-148.

Mk 1:14-15 and 4:11 are statements about the present dimensions of God's reign, not witnesses to belief in an imminent parousia. Likewise, Mk 9:1 teaches about community with God already experienced in the present rather than about the parousia in the future. Jesus was convinced that God's reign would break in with power soon, namely after his resurrection.—D.J.H.

116. [Mk 10:11-12] H. WEDER, "Perspektive der Frauen?" *EvangTheol* 43 (2, '83) 175-178.

B. Brooten's claim that Jewish women could initiate divorce proceedings [§ 26-867; see § 27-118] is justified neither by the extrabiblical and NT (see Mk 10:11-12; 1 Cor 7:10-11) evidence, nor by her feminist perspective, nor by her comparison between the Qumran community and Jesus regarding the reason for forbidding divorce.—D.J.H.

117. M. J. SELVIDGE, "'And Those Who Followed Feared' (Mark 10:32)," *CathBibQuart* 45 (3, '83) 396-400.

Contrary to W. Munro's claim [§ 26-855], the concept of a "power base" was antithetical to the aims of the Markan redactor. Rather than women and their association with Jesus being an embarrassment to the Markan community, the redactor celebrated woman's existence as a true following of Jesus the Suffering Servant. When the Twelve failed Jesus, the women remained faithful even in the midst of fear (see Mk 10:32; 16:8).—D.J.H.

118. G. R. BEASLEY-MURRAY, "Second Thoughts on the Composition of Mark 13," *NTStud* 29 (3, '83) 414-420.

The composite nature of Mk 13 must be unhesitatingly recognized. The elements of the discourse in vv. 5-37 derived from a primitive Christian catechesis conveying Jesus' eschatological paraenesis. Mark's prime function was to bring together the varied elements and fashion them into a unitary whole in light of the church's situation during or shortly after the Jewish War.—D.J.H.

119. F. SCHNIDER, "Christusverkündigung und Jesuserzählungen. Exegetische Überlegungen zu Mk 14,3-9," *Kairos* 24 (3-4, '82) 171-180.

Mk 14:3-9 contains three scenes: the woman's action in anointing Jesus (v. 3), the evaluation of this deed by "some" (vv. 4-5), and the threefold evaluation by Jesus (vv. 6-7, 8, 9). The various elements of the text can be systematized in terms of two oppositions: one versus many, and present versus future. The story highlights the significance of Jesus as the one for the many, and the decisive character of the time of Jesus.—D.J.H.

120. C. BURCHARD, "Markus 15:34," *ZeitNTWiss* 74 (1-2, '83) 1-11.

Nothing in Mk prepares the reader to understand Jesus' question on the cross (Mk 15:34) as a cry of abandonment by God. The form of the question ("for what?") and the flow of the Markan passion story as a whole indicate that it had to do with clarifying the purpose of Jesus' death.—D.J.H.

121. [Mk 15:35-36] K. BROWER, "Elijah in the Markan Passion Narrative," *JournStudNT* 18 ('83) 85-101.

After discussing the link between Elijah and John the Baptist in Mk (see 1:2-8, 14; 6:14-29; 9:11-13), the article examines the intricate structure of Jesus' death scene in Mk 15:33-39 and the significant motif-substructure beneath the Elijah pericope (vv. 35-36). The final section considers the purpose of the Elijah pericope under three headings: the christological function, the ironic function, and the wider context. Mark intended to show that John the Baptist (Elijah) played an integral but preparatory and subordinate role to that of Jesus (Son of Man, Messiah, Son of God).—D.J.H.

122. [Mk 16:5] A. K. JENKINS, "Young Man or Angel?" *ExpTimes* 94 (8, '83) 237-240.

The evidence for assuming that *neaniskos* in Mk 16:5 means "angel" is far from conclusive. It is more likely that an association was intended with the unknown disciple of Mk 14:51-52, and that the white robe suggested the heavenly state of a martyr. The appearance of the young man in the empty tomb challenged followers of Jesus in Mark's day not to flee, but to face death if necessary for the sake of Jesus and the gospel (see Mk 8:34-35).—D.J.H.

Luke

123. F. BOVON, "Du côté de chez Luc," *RevThéolPhil* 115 (2, '83) 175-189.

This bulletin of recent Lukan studies [see § 21-107] treats bibliographic surveys, tools for research, commentaries, collections of articles, introductions, and monographs. Luke's intentions remain enigmatic; the most stimulating theological interpretations of his work do not help the exegete very much.—D.J.H.

124. F. BOVON, "Israel, die Kirche und die Völker im lukanischen Doppelwerk," *TheolLitZeit* 108 (6, '83) 403-414.

(1) Although Luke's universalist perspective was primarily theological and Jewish, it may also have been shaped by contemporary Greek and Roman ideas of universalism. It was not intended, however, as an accommodation to or a polemic against Rome. (2) Luke portrayed the primitive community as a Jewish sect asserting and defending itself against the dominance of the Jewish religion. He regarded the circle of communities as the "church" definitively breaking off from Judaism. (3) He situated the unity of the local communities theocentrically in their faith in God, which nevertheless respected the salvation-historical position of Jerusalem (see Isa 2:2-4).—D.J.H.

125. E. LAVERDIERE, "The Eucharist in Luke's Gospel," *Emmanuel* [New York] 89 (8, '83) 446-449, 452-453.

According to Luke, the Eucharist had its origins not only in the passion and resurrection meals but also in the meals that occurred during Jesus' life on earth. If the Eucharist is related to every facet of Jesus' life, should it not be related to every facet of ours?—D.J.H.

126. G. MORALES GÓMEZ, "Jerusalén-Jerosólíma en el vocabulario y la geografía," *RevistCat Teol* 7 (1-2, '82) 131-186.

Luke used the distinction between *Ierousalēm* and *Hierosolyma* to help his readers understand the different theological aspects of Jerusalem. The form *Ierousalēm* was intended to express the

transcendental and eschatological realities of God's salvation, whereas *Hierosolyma* referred more to the imminent or worldly dimensions of the city in salvation history. Jerusalem is the most important geographical-theological symbol in Lk-Acts.—D.J.H.

127. R. F. O'TOOLE, "Parallels between Jesus and His Disciples in Luke-Acts: A Further Study," *BibZeit* 27 (2, '83) 195-212.

Luke developed the parallelism between Jesus and his followers in various ways: (1) Jesus and certain of his followers do the same things or have the same things done to them. (2) Jesus and his followers are associated with the same places. (3) The same words describe Jesus and his followers' preaching and message. (4) They preach about the same things. (5) They are described in the same ways. (6) Jesus' passion (ill treatment) constitutes a model for the experiences of his followers. By these parallels, Luke wanted to show that what God had begun in Jesus, he continued in Jesus' followers.—D.J.H.

128. G. SCHNEIDER, "Jesu überraschende Antworten. Beobachtungen zu den Apophthegmen des dritten Evangeliums," *NTStud* 29 (3, '83) 321-336.

After establishing Luke's special interest in the "answers" of Jesus, the article discusses Jesus' answers in the apophthegms available to Luke from various traditions (Mk, Q, L), those textual units in Lk-Acts whose apophthegm form is redactional or whose apophthegm character is not exact, and Jesus' apophthegms as answers directed to the Lukan community about various issues (e.g. Christology, the parousia, community responsibility, response to persecution).—D.J.H.

129. L. E. SNOOK, "Interpreting Luke's Theodicy for Fearful Christians," *WordWorld* 3 (3, '83) 304-311.

Luke's two-volume work was primarily a theological interpretation of public events; its aim was to persuade a vanquished people that, in spite of their losses, there was historical reason for hope. His theodicy was neither a proposal for a triumphant Christian empire to overthrow Caesar, nor a call for divine retribution against Rome for the destroyed Temple. Rather, Luke turned the spotlight on the public events whose moving center was Jesus, and invited his readers to keep their eyes on Jesus and see what effect the will of God had in this person whose life was characterized by his determination to do the will of God.—D.J.H.

Lk 1-2, § 28-87r.

130. P. BELLET, "Estructura i forma: anunciació de naixement i forma d'elecció profètica (Lc 1,26-38)," *RevistCatTeol* 7 (1-2, '82) 91-130.

Form critics have generally regarded the announcement of John's birth (Lk 1:5-25) and the announcement to Mary (Lk 1:26-38) as having the same form. In doing so, they have confused the form of the birth announcement (e.g. Isaac, Hagar, Samson, Samuel, John the Baptist) and the form of the prophetic call (Moses, Gideon, Isaiah, Jeremiah, Ezekiel, Deutero-Isaiah, Mary). The form-critical interpretation of Lk 1:26-38 in the light of Lk 1:5-25 should be abandoned.—D.J.H.

131. H. VERWEYEN, "Mariologie als Befreiung. Lk 1,26-45.56 im Kontext," *ZeitKathTheol* 105 (2, '83) 168-183.

After considering Mary's place in Mk 3:20-35 and the functional Mariology of Mt, the article explains how Mary becomes a person in Lk. Then it examines Mary's dialogue with the angel Gabriel in Lk 1:26-38 and her visit to Elizabeth in Lk 1:39-45, 56. The concluding section reflects

on the implications of Luke's presentation of Mary for a better understanding of discipleship and the liberation of women from social constraints.—D.J.H.

132. P.-R. BERGER, "Lk 2:14: *anthrōpoi eudokias*. Die auf Gottes Weisung mit Wohlgefallen beschenkten Menschen," *ZeitNTWiss* 74 (1-2, '83) 129-144.

The angels' song in Lk 2:14 exhibits a progressive parallelism that highlights the final phrase, *anthrōpois eudokias*. The angels proclaim an unlimited peace among those persons gifted with a disposition for following God's direction.—D.J.H.

133. T. STRAMARE, "La presentazione di Gesù al tempio (Lc. 2,22-40): Eventi e parole intrinsecamente connessi," *BibOr* 25 (2, '83) 63-71.

Luke's account of the presentation in the Temple exemplifies how, in a biblical passage, deeds and words clarify each other. After comments on the rite, the offering of the infant Jesus, and Joseph's role therein, the pericope is set forth schematically in a chiasmic arrangement showing the interrelation between deeds and words. Omitting mention of the redemption of the child, Luke seems to substitute for it the incident of Jesus' remaining behind in the Temple (Lk 2:42-51).—J.J.C.

134. T. STRAMARE, "Sanctum Domino vocabitur (Lc. 2,23): Il crocevia dei riti è la Santità," *BibOr* 25 (1, '83) 21-34.

Awareness of the OT background of the rites mentioned or alluded to in Lk 2:22-38 contributes to a better appreciation of how Jesus' identity as the Messiah derived from the rite of presentation. The article discusses the rite of purification according to Leviticus 12, the offering of the firstborn son according to Exodus 13 and related passages, the consecration of Levites according to Numbers 8, purification and holiness, presentation before the Lord, and the "holy one" and the Messiah.—D.J.H.

135. [Lk 6:20-23] M. G. STEINHAUSER, "The Beatitudes and Eschatology: Announcing the Kingdom," *Living Light* [Washington, DC] 19 (2, '82) 121-129.

The eschatological dimension of the beatitudes (see Lk 6:20-23; Mt 5:3-12) was treated in various ways by Jesus (God's reign breaking into history), the Q-community (encouragement in the midst of persecution), Luke (consolation for the church in the world), and Matthew (spiritual guidance for the community). Jesus' beatitudes and his entire teaching can be understood from the perspective of "permanent eschatology," i.e. the permanent presence of God as one who challenges the world and shatters its complacency repeatedly.—D.J.H.

Lk 6:20-26, § 28-90.

136. C. LEGARÉ, "Jésus et la pécheresse. Analyse sémiotique d'un fragment de l'évangile de Luc: 7,36-50," *SémiotBib* 29 ('83) 19-45.

As the prelude to a semiotic analysis of Lk 7:36-50, this article discusses the plan of linguistic expression in the text and its structural oppositions. The actual semiotic description of the passage considers basic issues of semantics and syntax, the surface structures of the narrative, and the discursive level.—D.J.H.

Lk 9:23, § 28-114.

137. [Lk 10:38-42] E. LAVERDIERE, "The One Thing Required," *Emmanuel* [New York] 89 (7, '83) 398-403.

Consideration of the aesthetic aspects of the story of Martha and Mary in Lk 10:38-42 reveals how inseparable its form and message are. The Lord was asking for an extraordinary change in Martha's life, a focusing of attitudes, a deepening of relationship with himself.—D.J.H.

Lk 11:2-4, § 28-94.

138. J. VARA, "Una sugerencia: *koprion* lección originaria de *skorpion* en Lucas 11, 11-12," *Salmanticensis* 30 (2, '83) 225-229.

In Lk 11:11-12, the first two pairs in the series bread/stone, fish/serpent, and egg/scorpion offer a strict correlation that is markedly absent from the third. It is suggested that the reading *koprion* ("animal dung") would supply a better correspondent to "egg" than *skorpion* does. Lukan manuscripts tend to substitute more elegant and refined terms for vulgar colloquialisms (see Lk 5:18-19; 18:25). But Lk 13:8 did keep *kopria*, since the plural is less offensive than the singular.

139. D. R. COPESTAKE, "Luke 12:8 and 'silent witness,'" *ExpTimes* 94 (11, '83) 335.

The saying about confessing Jesus (Lk 12:8) suggests that something more than a good example ("silent witness") is required of Christians.—D.J.H.

Lk 13:35, § 28-101.

Lk 14:15-24, § 28-100.

Lk 14:27, § 28-114.

140. B. B. SCOTT, "A Master's Praise: Luke 16,1-8a," *Biblica* 64 (2, '83) 173-188.

The parable of the unjust steward (Lk 16:1-8a) originally concluded with the master praising the steward (v. 8a). The story presents the steward, who refuses to beg or dig, as a rogue and the rich man as getting what he deserves. But the master's commendation of the steward frustrates the reader's anticipation that he would respond in anger. The relation between the story and the kingdom of God in the parable is clearly diaphoric, for it demands that the reader consider what justice in the kingdom can mean.—D.J.H.

141. B. D. EHRLMAN AND M. A. PLUNKETT, "The Angel and the Agony: The Textual Problem of Luke 22:43-44," *CathBibQuart* 45 (3, '83) 401-416.

The textual problem of Lk 22:43-44 is best resolved by considering the two verses as a pre-A.D. 160 interpolation into the text of Lk: (1) The verses are lacking in many ancient and widespread witnesses (particularly of the Alexandrian family); they are marked by obeli or asterisks in other witnesses, and transposed into Mt by others. (2) The weight of transcriptional probability falls on the theory of interpolation, perhaps as an antidocetic polemic. (3) The portrayal of Jesus in these verses does not accord with the rest of Luke's passion narrative, in which Jesus is depicted as emotionally restrained, in control of himself and the situation, and facing death with equanimity. Furthermore, these verses are structurally intrusive, breaking into an otherwise clear and concise chiasmus.—D.J.H.

Lk 23:24, § 28-183.

John

142. J. BECKER, "Ich bin die Auferstehung und das Leben. Eine Skizze der johanneischen Christologie," *TheolZeit* 39 (3, '83) 138-151.

In contrast to the ancient ecclesiastical and modern scholarly opinion that Jn 1:14 constitutes the center of a basically incarnational Christology of the Fourth Gospel, this article notes the lack of interest in the incarnation theme in the remainder of the Gospel and its concerted stress on the phenomenon of the sending of God's Son. Accordingly, Johannine Christology is a "sending Christology," as is indicated by the Johannine discourses, the Gospel's dualistic perspective, and the sayings pertaining to the "sent one" in light of the social institution of the messenger and the stages of his work (dispatch, execution of his commission, and return).—J.H.E.

143. M.-A. CHEVALLIER, "L'évangile de Jean et le 'Filioque,'" *RevSciRel* 57 (2, '83) 93-111.

The clause *ho para tou patros ekporeuetai* in Jn 15:26 does not speak of the eternal procession of the Holy Spirit in the patristic sense. But within the framework of the Fourth Gospel's spatial symbolism, the Spirit's coming forth from the Father suggests a certain divine identity. The Spirit's coming forth from Jesus in Jn 19:30; 20:22 is a consequence of the incarnate Son as the sole dwelling place of the Spirit on earth.—D.J.H.

144. D. K. CLARK, "Signs in Wisdom and John," *CathBibQuart* 45 (2, '83) 201-209.

The Fourth Gospel is laid out according to the same basic pattern as the midrashic rereading of Exodus in Wisdom of Solomon 11-19 is, namely seven *sēmeia* with the seventh sign both fulfilling and surpassing the first six, which point to it. Furthermore, the content of many, if not all, of the signs in Jn corresponds in a surprising way to the content of their equivalents in the book of Wisdom.—D.J.H.

145. W. R. DOMERIS, "The Johannine Drama," *JournTheolSAfric* 42 ('83) 29-35.

John deliberately fashioned his Gospel after the model of the Greek dramas, especially the tragedies. This hypothesis is indicated by the Prologue and conclusion, use of discourses and dialogues, forensic setting, naming of characters, introduction of representative characters and views, general use of direct speech, lack of a series of miracles, and focus on Jesus at all times.—D.J.H.

146. J. S. KING, "E. F. Scott: 'The Fourth Gospel'—75 Years On," *ExpTimes* 94 (12, '83) 359-363.

In E. F. Scott's *The Fourth Gospel: Its Purpose and Theology* (1908), typical continental solutions to the Johannine problem were accepted by a British scholar and made available to the British public. After giving an overview of Scott's position, the article discusses some early reactions to Scott, and assesses his value for present-day Johannine scholarship.—D.J.H.

147. J. S. KING, "There and Back Again," *EvangQuart* 55 (3, '83) 145-157.

This review of C. H. Dodd's work on the Fourth Gospel attempts to see where Dodd changed his mind, which of his ideas did not change, where his work reflected "current orthodoxy," and where he set Johannine studies in a larger context. His *Interpretation of the Fourth Gospel* (1953)

was the classic expression of an approach that had long been standard in British scholarship, and his *Historical Tradition in the Fourth Gospel* (1963) was part of a burgeoning movement in British scholarship. Nevertheless, Dodd's two major Johannine studies are in tension in their principal conclusions.—D.J.H.

148. J. KURICHIANIL, "The Glory and the Cross. Jesus' Passion and Death in the Gospel of St. John," *IndTheolStud* 20 (1, '83) 5-15.

Three important aspects of John's theology are examined: Jesus' passion and death as the triumph of the "world," Jesus' passion and death as his glorification, and the disciples as sharing in Jesus' glory.—D.J.H.

149. J. E. LEIBIG, "John and 'the Jews': Theological Antisemitism in the Fourth Gospel," *JournEcumStud* 20 (2, '83) 209-234.

The anti-Jewish thrust of the Fourth Gospel is exemplified in its portrayal of "the Jews" as enemies of the truth, as persons devoid of spiritual insight, and as spawn of the devil. This stance must be understood in the context of interpenetrating historical and theological forces in John's time. The description that best applies to the Fourth Gospel is "theological anti-Semitism." Suggestions for counteracting its anti-Semitic potential have mainly been in terms of interpretative translation, historical explanations, liturgical corrections (through preaching), consciousness raising, and outright denunciation of John's terminology. Yet these efforts can only be regarded as penultimate solutions, unless they are rooted in a theological base that admits the validity and necessity of Judaism.—D.J.H.

150. J.-M. LÉONARD, "Notule sur l'Évangile de Jean. Le disciple que Jésus aimait et Marie," *EtudThéolRel* 58 (3, '83) 355-357.

The title "beloved disciple" in the Fourth Gospel probably designated Lazarus of Bethany. This identification fits the data of the Gospel and makes Jesus' words from the cross in Jn 19:26-27 intelligible.—D.J.H.

151. F. MANNS, "L'Évangile de Jean, réponse chrétienne aux décisions de Jabne. Note complémentaire," *StudBibFrancLibAnn* 32 ('82) 85-108.

The contention that the Fourth Gospel reflects the Christian community's confrontation with the synagogue [see § 25-911] is strengthened by comparing the following Johannine themes with their rabbinic counterparts: the brazen serpent, observance of the Sabbath, Jesus as *anthrōpos*, the Law, the 'am hā'āreṣ, the "I am"-passages, the priestly prayer, Jesus' entrance into Jerusalem, and Jesus' death. These comparisons indicate that the final redaction of the Fourth Gospel was a response to the Jewish decision taken at Yavneh.—D.J.H.

152. M. PAMMENT, "The Fourth Gospel's Beloved Disciple," *ExpTimes* 94 (12, '83) 363-367.

Since the beloved disciple is described but not named in the Fourth Gospel, we should expect him to play a representative role. Examination of all the references to this figure indicates that he represents Gentile Christianity.—D.J.H.

153. M. PAMMENT, "The meaning of *doxa* in the Fourth Gospel," *ZeitNTWiss* 74 (1-2, '83) 12-16.

After Jn 1:14 and 2:11, the word *doxa* in the Fourth Gospel has associations not of power but of selfless generosity and love. The Johannine use of *doxa* to express the theophany of God's love was influenced by the language of the Septuagint book of Isaiah.—D.J.H.

154. M. GIRARD, "Analyse structurale de Jn 1, 1-18: l'unité des deux Testaments dans la structure bipolaire du prologue de Jean," *SciEsp* 35 (1, '83) 5-31.

The article first tries to establish the unity of the composition of the Johannine Prologue by means of synchronic analysis. Then a survey of diverse structural analyses of the Prologue is made, and P. Borgen's is selected as the most rigorous and correct. Further analysis of the Prologue reveals the larger structural issue of how it reflects the language and concerns of the two Testaments, opening up the perspective of perfect continuity between creation and redemption.—J.H.N.

155. A. VICENT CERNUDA, "La doble generación de Jesucristo según Jn 1,13.14," *EstBib* 40 (1-2, '82) 49-117.

This discussion of John's knowledge of Jesus' generations (the divine or eternal, and the human or virginal) is limited to Jn 1:13, 14. The exegetical crisis in antiquity is reviewed with reference to Irenaeus' occult interpretation, Tertullian's eclectic solution, and their antignostic polemics. The gnostics shifted the exegetical focus from a question about the origin of Christ's humanity to one about the divine begetting of "spirituals." This shift caused a corresponding textual shift in Jn 1:13, from the singular *egennēthē* to the plural *egennēthēsan*, in order to embrace the "spirituals" collectively and to harmonize the verse grammatically with v. 12. Thus the article examines the prevalence of the plural and its subsequent dominance in the exegetical crisis that concluded its first stage with Origen in the 3rd century. [To be continued.]

156. M. PAMMENT, "John 3:5: 'Unless one is born of water and the Spirit, he cannot enter the kingdom of God,'" *NovTest* 25 (2, '83) 189-190.

The experience of the breaking of the water in natural birth makes sense of the double expression "of water and spirit" (Jn 3:5) as a description of birth and rebirth. Natural birth points beyond itself to the life coming from God.—D.J.H.

157. [Jn 3:29] R. INFANTE, "L'amico dello sposo, figura del ministero di Giovanni Battista nel quarto vangelo," *RivistBib* 31 (1, '83) 3-19.

This investigation of John the Baptist as "the friend of the bridegroom" (Jn 3:29) first considers the structure of Jn 3:22-4:3 as a whole and of Jn 3:29 in particular. Then after characterizing Jn 3:29 as a "little parable," it discusses the role of the *šôšbîn* (in extrabiblical literature, the OT, the NT, and rabbinic writings), marriage metaphors in the Bible, and the theme of joy in the Fourth Gospel. The description of John the Baptist as "the friend of the bridegroom" in Jn 3:29 makes an important statement not only about John's subordination to Jesus, but also about Jesus' messianic-eschatological significance.—D.J.H.

158. [Jn 7:37-39] E. BISER, "Die älteste Pfingstgeschichte. Zur Archäologie des Glaubens," *GeistLeb* 56 (3, '83) 199-213.

The Fourth Gospel frequently places key events in Jesus' life earlier than the Synoptic Gospels do. Thus in Jn 7:37-39 the sending of the Holy Spirit is connected with Jesus' earthly life, and is even presented as his own deed.—D.J.H.

159. F. GRYGLEWICZ, "Dyskusja Jezusa (J 8, 12-59) (Das Streitgespräch Jesu mit den Juden [J 8, 12-59])," *CollTheol* 53 (1, '83) 29-42.

Detailed analysis of Jn 8:12-59 helps us to separate the authentic words of Jesus from Johannine

paraphrases attributed to Jesus. In the discussion with the Jews on the question of who Jesus is, the authentic words of Jesus indicate that he comes from God and so therefore does his teaching. John's contribution to the report reveals a slight dependence on the Synoptic Gospels and Paul's letters. Much more evident, however, is the probability that John preached the four sections of this passage (vv. 12-20, 21-30, 31-47, 48-59) as homilies to aid his community in refuting the Jews. The words of Jesus are authentic; the words of the Jews were composed by John. In the end, Jesus emerges as clearly preexistent; the Jews are in league with Satan.—J.P.

160. [Jn 12:32] R. L. STURCH, "The Replacement of 'Son of Man' by a Pronoun," *ExpTimes* 94 (11, '83) 333.

The original version of Jn 12:32 must have contained the expression "Son of Man" rather than "I." Otherwise, the listeners' bewilderment and their remarks in Jn 12:34 would be meaningless.—D.J.H.

Jn 12:40, § 28-111.

161. A. D. DUBA, "Hints for a Morphology of Eucharistic Praying: A Study of John 13:31–17:26," *Worship* 57 (4, '83) 365-377.

The major themes in Jn 13:31–17:26 include the glorification of God, asking and receiving, prayer for the Holy Spirit, Christ's word, interpenetrating presence, and prospect and retrospect. The theme of the church is developed in terms of unity, holiness, apostolicity, peace, intercession, and mission. This Johannine passage shows that the trinitarian structure of eucharistic praying is of great antiquity, but it calls into question the polarity between anamnesis and epiclesis.—D.J.H.

162. [Jn 13:34] L. NEREPARAMPIL, "'A New Commandment I Give You': Johannine Understanding of Love," *Jeevadhara* 13 (74, '83) 104-114.

According to Jesus' new commandment of love (see Jn 13:34), Christians must love their fellow human beings with the same divine love (*agapē*) that was manifested through Jesus, and for the sole reason that he loved them with a special love to the point of self-sacrifice.—D.J.H.

163. F. F. SEGOVIA, "John 15:18–16:4a: A First Addition to the Original Farewell Discourse?" *CathBibQuart* 45 (2, '83) 210-230.

The originally independent discourse in Jn 15:18–16:4a presents a fourfold structure centered around the dominant theme of the hatred of "the world": the hatred of the world (15:18-20), the reason for the world's hatred (15:21-25), the disciples and the Paraclete (15:26-27), and concrete examples of the world's hatred (16:1-4a). During a very intense period of confrontation with the synagogue, a member of the Johannine school composed a new discourse drawing out some implications from the community's *Grundschrift*, and placed it directly after 13:31–14:31.—D.J.H.

164. J. SUGGIT, "John 19:5: 'Behold the man,'" *ExpTimes* 94 (11, '83) 333-334.

The understanding of *idou ho anthrōpos* in Jn 19:5 as a messianic title is supported by other occurrences of *anthrōpos* in the Fourth Gospel, the similar form and meaning of *ide ho basileus hymōn* in Jn 19:14, and the connection of the words "behold the man" with Jesus' wearing of the purple robe.—D.J.H.

165. R. ROBERT, "Pilate a-t-il fait de Jésus un juge? *ekathisen epi bēmatos* (Jean, xix, 13)," *RevThom* 83 (2, '83) 275-287.

A. von Harnack's suggestion, made in 1893, that the phrase *ekathisen epi bēmatos* in Jn 19:13 means that Pilate seated Jesus as a judge was developed in great detail by I. de la Potterie in 1960 [§ 5-752]. But the interpretation of *ekathisen* as a transitive verb is open to such serious objections on the grounds of language and syntax, historical verisimilitude, and Johannine symbolism that it should be abandoned in favor of the traditional intransitive interpretation.—D.J.H.

166. M.-A. CHEVALLIER, "La fondation de 'l'Église' dans le quatrième évangile: Jn 19/25-30," *EtudThéolRel* 58 (3, '83) 343-353.

The Fourth Gospel presents the final part of the crucifixion story (Jn 19:25-30) as the founding of the church. The mother of Jesus represents historical Israel from which the Messiah came, and the beloved disciple represents the new generation of disciples. The center of gravity shifts from traditional messianism to the passion-glorification of the Son. To those gathered at the foot of the cross, Jesus transmits his Spirit (see v. 30). This passage is the Johannine equivalent of the institution of the church according to Mt 16:13-23.—D.J.H.

167. [Jn 20] F. MANNS, "En marge des récits de la résurrection dans l'évangile de Jean: le verbe voir," *RevSciRel* 57 (1, '83) 10-28.

The resurrection accounts in Jn 20 emphasize the idea of seeing the risen Lord as inaugurating a new era characterized by knowledge of God. The article discusses the importance of "seeing" in the structure of the whole chapter and its individual episodes, the development of the idea of seeing God in the Targums and rabbinic writings, and the life-setting of Jn 20 in Jewish mysticism.—D.J.H.

168. S. M. SCHNEIDERS, "The Face Veil: A Johannine Sign (John 20:1-10)," *BibTheolBull* 13 (3, '83) 94-97.

The face veil (*soudarion*) in Jn 20:7 is best understood as a Johannine *sēmeion*, i.e. a sign in and through which a properly disposed person can encounter the glory of God revealed in Jesus. The beloved disciple's belief that Jesus had ascended to God was his response to revelation encountered in sign.—D.J.H.

169. [Jn 21:7] M. L. SOARDS, "Ton *ependytēn diezōsato, ēn gar gymnos*," *JournBibLit* 102 (2, '83) 283-284.

The description of Peter in Jn 21:7 should be translated as follows: "He engirdled his outer garment, for he was lightly clad." Peter belted his smock, perhaps even doubling the smock over the belt so as to expose his upper torso while covering his loins with a makeshift skirt.—D.J.H.

Acts of the Apostles

170. V. FUSCO, "Le sezioni-noi degli Atti nella discussione recente," *BibOr* 25 (2, '83) 73-86.

Recent theories about the authorship of the "we"-sections in Acts (e.g. travel journal, conventional literary device, "ancient sea voyage" genre, pseudepigraphy) do not hold up under investigation. Instead, the traditional view that the author of Lk-Acts was responsible for these passages is solidly founded. The use of "we" indicates that the writer was personally involved in what he described. Furthermore, the vocabulary and style of the "we"-sections are similar to those of Lk-Acts in general.—J.J.C.

Acts, §§ 28-61, 123-124, 126-127, 129.

171. P. W. VAN DER HORST, "Hellenistic Parallels to the Acts of the Apostles: 1:1-26," *ZeitNTWiss* 74 (1-2, '83) 17-26.

This catalogue of parallels to various phrases and motifs in the Greek text of Acts 1:1-26 is based partly on the files of the Corpus Hellenisticum Novi Testamenti project in Utrecht; partly on earlier compilations in *Observationes* literature, commentaries, and other secondary literature; and partly on the author's own research.—D.J.H.

172. [Acts 1:6-11] W. KASPER, "Christi Himmelfahrt—Geschichte und theologische Bedeutung," *IntKathZeit/Communio* 12 (3, '83) 205-213.

Luke's presentation of Jesus' ascension in Acts 1:6-11 may be understood as both objective narrative and theological explication of the early Christian exaltation kerygma. The passage proclaims that the exaltation of Jesus Christ is also the exaltation of humanity and its history to God, and that at the eschaton our history flows into the life of the coming world.—D.J.H.

173. [Acts 2] C. A. EVANS, "The Prophetic Setting of the Pentecost Sermon," *ZeitNTWiss* 74 (1-2, '83) 148-150.

The language, motifs, and development of Acts 2 are so close to those of the OT book of Joel that the former can only be described as a "prophetic narrative" based on the NT writer's pesherlike exegesis of the latter.—D.J.H.

174. [Acts 2:1-10] A. VÖÖBUS, "Die Entdeckung von Überresten der altsyrischen Apostelgeschichte," *Oriens Christianus* [Wiesbaden] 64 ('80) 32-35.

MS Mardin Orth. 356 (9th century) contains an Old Syriac version of Acts 2:1-10. This article provides the Syriac text and a brief commentary, with special emphasis on the text's independent formulations, deviations, archaic-sounding phrases, and harmonizing tendencies in relation to other Syriac versions of the pericope.—D.J.H.

175. S. SAHAGIAN, "Tonalités de la parole. 4—Temps de l'Eglise—Actes 2/1-13," *EtudThéolRel* 58 (3, '83) 359-367.

The entire time of the church is clarified by the event of Pentecost. After discussing the preparation for Pentecost (Lk 24:44-49; Acts 1), the article treats Pentecost as a fulfillment of prophecies (Acts 2:1-4), two OT texts that contribute to a better understanding of Pentecost (Genesis 1-2, Ezekiel 37), and Pentecost and mission with reference to the miracle of tongues (Acts 2:5-13). It concludes with reflections on the message of Pentecost.—D.J.H.

176. R. F. O'TOOLE, "Acts 2:30 and the Davidic Covenant of Pentecost," *JournBibLit* 102 (2, '83) 245-258.

Although Luke intended to relate the Christian Pentecost to that of the Jews, his version of the Pentecost speech in Acts 2:22-36 discloses no certain reference to either the Sinai covenant or the Law of Moses. Nor is it necessary to postulate a reference to Psalm 67 in order to understand Luke's meaning in Acts 2:33. On the contrary, the Pentecost speech focuses on the promises made to David, especially as recorded in 2 Sam 7:12-16 (see Acts 2:30). This interpretation is supported by study of Luke's thought about (1) the Sinai covenant; (2) the promises made by God to Moses, Abraham, and David; and (3) the concepts of *diathēkē*, *eleos*, *epangelia*, and *horkos*.—D.J.H.

177. L. PANIER, "Pour lire les Actes des Apôtres. 2e partie: les chapitres 3-5," *SémiotBib* 29 ('83) 11-18. [See § 26-554.]

After discussing the place of chaps. 1–5 in Acts as a whole, this semiotic analysis considers the healing story and the discourse in chap. 3, the scenes before the Sanhedrin and within the community in chap. 4, a schema for articulating some figures in chaps. 3–4, the role of material goods in the communication in 4:32–5:16, and the sanction of the contract in 5:12-42.—D.J.H.

178. L. PANIER, "Pour lire les Actes des Apôtres. 3e série: Ac. 6-9," *SémiotBib* 30 ('83) 34-42.

After observations on the context and organization of Acts 6–9, this semiotic investigation focuses on the word and/or the tables, the Law and the holy place (the arrest and death of Stephen), astonishment and reading—attachment and separation (the adventures of Philip), and the turning aside of Saul.—D.J.H.

179. N. WALTER, "Apostelgeschichte 6.1 und die Anfänge der Urgemeinde in Jerusalem," *NTStud* 29 (3, '83) 370-393.

The conflict between the Hellenists and the Hebrews over the neglect of the Hellenist widows (see Acts 6:1b) should not be understood as taking place within the Jerusalem church. Rather, the Jewish authorities responsible for the daily distribution of charity were deliberately neglecting the Greek-speaking widows from the Diaspora while still caring for the "Hebrew"-speaking widows. Their policy may have been a response to the Hellenistic Jews' attitudes toward the Torah and the Temple. The solidarity with the Hellenist widows displayed by Stephen and the Seven constituted a key moment in the development of the primitive church.—D.J.H.

180. T. L. BRODIE, "The Accusing and Stoning of Naboth (1 Kgs 21:8-13) as One Component of the Stephen Text (Acts 6:9-14; 7:58a)," *CathBibQuart* 45 (3, '83) 417-432.

Although Luke's account of Stephen's stoning in Acts 6:9-14; 7:58a differs from the Naboth story in 1 Kgs 21:8-13 in setting and narrative focus, the two texts show striking similarities in general theme (the accusing and stoning of a just man); general structure (basic twofold arrangement); plot (concerted hostility, suborning of witnesses, two-pronged accusation, manipulation of people and leaders, setting the victim before the court, false witnesses, two-pronged accusation, stoning); and details. The conclusion that Luke deliberately adapted or distilled this OT text is all the more plausible because similar adaptations are found elsewhere in Lk-Acts, and because the adaptation of unacknowledged older sources was a general practice in the 1st century.—D.J.H.

181. C. HOUSE, "Defilement by Association: Some Insights from the Usage of *koinós/koinóō* in Acts 10 and 11," *AndUnivSemStud* 21 (2, '83) 143-153.

The real point of Peter's vision of the sheet from heaven containing a variety of creatures (Acts 10:10-16) is missed when the distinction between "common" (*koinos*) and "unclean" (*akathartos*) is not observed. The importance of maintaining this distinction is evident from the context in Acts 10–11, the Greek terminology for "common" and "unclean," the historical development leading to the category "common" as distinguished from "unclean," and other NT texts in which "common" occurs.—D.J.H.

182. E. DELEBECQUE, "Saul et Luc avant le premier voyage missionnaire. Comparaison des deux versions des Actes 11, 26-28," *RevSciPhilThéol* 66 (4, '82) 551-559.

The Western text of Acts 11:25-26, represented by Codex Bezae (D), is more precise and complete than the other versions; the exactness of its information suggests that Luke wrote it. The

Western text of Acts 11:27-28 is also clearer and more precise; the phrase *synestrammenōn de hēmōn* in v. 28 indicates Luke's personal participation and supports the assumption that the other changes in the Western text are authentic.—D.J.H.

183. [Acts 14:13] G. D. KILPATRICK, "Epithyein and epikrinein in the Greek Bible," *ZeitNTWiss* 74 (1-2, '83) 151-153.

The use of *epithyein* in MS D of Acts 14:13 is consistent with its definition in the Septuagint and related writings as an unlawful sacrifice whether to other gods, or by pagans, or by those not permitted by the Law. The phenomenon of an *epi*-compound conveying the idea of "not the real thing" is also found in Luke's use of *epikrinein* to describe Pilate's condemnation of Jesus in Lk 23:24.—D.J.H.

184. [Acts 28:16-31] P. DAVIES, "The Ending of Acts," *ExpTimes* 94 (11, '83) 334-335.

Luke may have modeled the ending of Acts (28:16-31) on the ending of 2 Kings (25:27-30), in which Jehoiachin symbolized not only the exile and deprivation of his people but also its hope. For Luke, however, the NT king and kingdom were far superior.—D.J.H.

EPISTLES—REVELATION

Paul

185. J. C. BEKER, "The Challenge of Paul's Apocalyptic Gospel for the Church Today," *Journ RelThought* 40 (1, '83) 9-15.

Paul's gospel is apocalyptic in the sense that he interpreted Christ in terms of vindication, universalism, dualism, and immanence. It proclaims that Christ's death and resurrection have inaugurated the coming triumph of God over all the power structures of this world, which resist God's redemptive plan and crucify those who belong to Christ. Paul's apocalyptic gospel compels us to integrate radically the realms of apocalyptic and ethics; it challenges us to cosmic solidarity, hope, and even suffering. [The same issue contains responses by F. E. Drumwright (pp. 16-17) and C. H. Felder (pp. 18-22).]—D.J.H.

186. T. F. BEST, "St. Paul and the Decline of the Miraculous," *Encounter* 44 (3, '83) 231-243.

The Synoptic Gospels present Jesus as a miracle worker, and Acts extends the miracle-working power of the messianic community to the early church. But Paul in his own letters never referred to specific miracles that he had performed, and downgraded the importance of the miraculous considerably. With his attempt at "demythologizing," Paul sought to move the Christian movement beyond the initial stage, in which the miraculous served to establish messianic identity, to a later stage in which character development and the ongoing community were paramount.—D.J.H.

187. W. S. CAMPBELL, "Historical Context, Exegesis and Preaching with particular reference to Paul's letters," *IrBibStud* 5 (2, '83) 73-93.

The historical context of Paul's letters should never be ignored; they did not originate as timeless or abstract theology and therefore cannot be interpreted as such. Paul's theology was formulated in the face of the conflicts and confrontations of everyday life, and was intended to influence people and events in the contemporary scene.—D.J.H.

188. J. D. G. DUNN, "The New Perspective on Paul," *BullJohnRylUnivLibMan* 65 (2, '83) 95-122.

The new perspective on Paul opened up by E. P. Sanders in *Paul and Palestinian Judaism* (1977) makes better sense of Paul than either Sanders or his critics have so far realized. Analysis of Gal 2:16 indicates that Paul was defining covenantal nomism in relation to Jesus as Messiah, not denying it. The target of his criticism was the idea that God's acknowledgment of covenant status was bound up with and even dependent on observance of such particular regulations as circumcision, food laws, and Sabbath observance. Paul's solution required him to deny only the covenant and Law as "taken over" by Israel.—D.J.H.

189. G. J. GARLATTI, "El apostol Pablo, modelo de evangelizador par la Iglesia de hoy," *RevistBib* 45 (1, '83) 17-36.

After remarks on the church and its mission of evangelism, the article discusses evangelization as a process of communication in the light of Pauline theology. Under "the process of evangelization" it treats the gospel as point of departure, human beings as ends, and the church as agent. Then under "evangelization as act of communication" it deals with the gospel as effective word, the person as called to the faith, and the church as instrument of the message.—D.J.H.

190. R. HODGSON, "'Paul the Apostle and First Century Tribulation Lists,'" *ZeitNTWiss* 74 (1-2, '83) 59-80.

Paul's tribulation lists (Rom 8:35b; 2 Cor 6:4b-5; 11:23-29; 12:10; 1 Cor 4:10-13a; 2 Cor 4:8-9; 6:8-10; Phil 4:12) stem from a widespread literary convention of the 1st century that was current not only in Stoic philosophy and Jewish apocalypticism, but also in the Hellenistic Judaism of Josephus, the Pharisaic Judaism of the Mishnah, and the incipient gnosticism that appears full-blown in the Nag Hammadi library. In fact, the mythological labors of Heracles as described by Plutarch and Arrian illuminate Paul's trial list in 2 Cor 11:23-29 as effectively as the Stoic and apocalyptic parallels, and perhaps even more so.—D.J.H.

191. S. E. JOHNSON, "The Apostle Paul in Macedonia," *LexTheolQuart* 18 (3, '83) 75-83.

After describing Paul's activities in Macedonia and the political history of the region, the article focuses on the cities of Thessalonica and Philippi and on the letters that Paul sent to those two communities.—D.J.H.

192. D. J. MOO, "'Law,' 'Works of the Law,' and Legalism in Paul," *WestTheolJourn* 45 (1, '83) 73-100.

The great majority of the Pauline uses of *nomos* refer to demands, usually with sanctions; the term is used most often and most basically of the Mosaic Law. The interpretation of *nomos* as legalism has its roots in a wrong conception of Paul's use of the word. The interpretation of *ta erga tou nomou* as commendable actions performed in obedience to the Law best accords with the data of Pauline usage. The phrase is legalistic only when it is joined with *dikaioō* or an equivalent.—D.J.H.

193. G. NELLISSERY, "Liberation in St. Paul," *Biblehashyam* 9 (2, '83) 126-145.

Paul used the term *sōtēria* to convey all that Jesus preached and all that has been achieved in him. *Sōtēria* sums up the whole gospel that Paul preached: the liberation initiated in Jesus Christ, the appropriation of it by faith (baptism), the life of fellowship, and the process of liberation culminating in universal fellowship at the eschaton.—D.J.H.

194. J. PATHRAPANKAL, "The whole Law is Summed up in one Commandment: 'Love Your Neighbor as you Love Yourself' (Gal 5:14)," *Jeevadhara* 13 (74, '83) 114-121.

This exploration of some areas in Pauline theology that emphasize the dynamism of love with its divine and human dimensions considers Christ as the center of God's plan of salvation, love as the fruit of the Spirit, love as the fulfillment of the Law, and love in action.—D.J.H.

195. C. J. PEIFER, "Peace According to St. Paul," *BibToday* 21 (3, '83) 170-175.

When Paul used the word "peace," the dominant idea was that of the messianic salvation brought to fulfillment in Christ's death and resurrection. Our state of peace can be seen in our relationships with God (Romans) and with our fellow human beings (Ephesians). Since peace shares in the already/not yet tension of the kingdom, peacemaking remains a task for Christians.—D.J.H.

196. L. SABOURIN, "Paul and His Thought in Recent Research," *Religious Studies Bulletin* [Sudbury, Ont.] 2 (2, '82) 62-73; 2 (3, '82) 117-131; 3 (2, '83) 90-100.

These articles summarize some of the non-English contributions to L. DeLorenzi (ed.), *Paul de Tarse: Apôtre de notre temps* (1979), often in connection with other studies: A.-L. Descamps on Paul as apostle, P. Benoit on developments in Pauline thought, F. Festorazzi on Paul and the OT, R. Penna on the gospel of peace, J. Sánchez Bosch on the charism of the pastorate in the Pauline epistles, R. Schnackenburg on the body of Christ in Ephesians, and J. Dupont on the church's internal divisions according to 1 Cor 11:18-19.—D.J.H.

197. D. R. SCHWARTZ, "Two Pauline Allusions to the Redemptive Mechanism of the Crucifixion," *JournBibLit* 102 (2, '83) 259-268.

(1) Paul's thought behind Gal 3:13; 4:4-5 is as follows: Christ was hanged on a tree, and so became a curse, and so could become a scapegoat, which by being sent forth to its death (see Lev 14:7, 53; 16:10, 21, 22, 26) redeemed the Jews from their curse. (2) The redemptive logic of Rom 8:32 is that, whereas David spared Mephibosheth the son of Jonathan (see 2 Sam 21:1-14), God did not spare Jesus his own Son.—D.J.H.

198. G. SELLIN, "'Die Auferstehung ist schon geschehen'. Zur Spiritualisierung apokalyptischer Terminologie im Neuen Testament," *NovTest* 25 (3, '83) 220-237.

It has become a commonplace in NT study that there existed in pre-Pauline Hellenistic Christianity the idea that Christians were already raised from the dead during their lifetimes. But this thesis of an enthusiastic understanding of apocalyptic resurrection terminology is not well founded in the history of religions (gnosticism, Hellenistic mysteries, Hellenistic Judaism). Nor can such a position be defended on the basis of the key Pauline texts (Rom 6:1-14; Col 2:11-13) and developments in the Pauline tradition (2 Tim 2:18; 2 Thes 2:2).—D.J.H.

199. E. F. SYNGE, "St Paul's Boyhood and Conversion and his Attitude to Race," *ExpTimes* 94 (9, '83) 260-263.

Although the young Saul undoubtedly attended a Jewish school, he must have played and made friends with youngsters of various races whom he met in the streets of Tarsus. This early experience had an impact on Paul's later struggles with the Law and the destiny of the Gentiles. On account of his boyhood in Tarsus, he was astonishingly free from racism.—D.J.H.

200. C. A. WANAMAKER, "A Case Against Justification by Faith," *JournTheolSAfric* 42 ('83) 37-49.

The doctrine of justification by faith did not gain a central place in Paul's theology on the basis of his conversion experience. In Galatians, Paul used this theme polemically against the theology of the Judaizers. The role that it played in Romans had more to do with the contingent situation of Paul and the Christians of Rome than with its overarching significance in his thought. Paul's primary interest was God's saving act in the Christ-event.—D.J.H.

201. J. L. WHITE, "Saint Paul and the Apostolic Letter Tradition," *CathBibQuart* 45 (3, '83) 433-444.

Paul was the first to popularize the letter as an authoritative form of communication within Christianity. His modifications of the Hellenistic epistolary tradition in the openings and closings and in the conclusions of the thanksgivings and letter bodies, which were designed to express apostolic authority, became the principal model of the apostolic letter tradition. All, or most, of the other NT letters were influenced by Paul's practice. Nevertheless, Paul's letters were unique, giving evidence of a situational immediacy and urgency occasioned by his radical sense of moment and commission.—D.J.H.

202. D. ZELLER, "Paulus und Johannes. Methodischer Vergleich im Interesse einer neutestamentlichen Theologie," *BibZeit* 27 (2, '83) 167-182.

As a way of illustrating the deep thematic relationship between Paul and John, the article focuses on four major complexes in Pauline theology and explores the corresponding ideas in the Fourth Gospel and the Johannine epistles: the world in the light of God; God's initiative in his Son; polarization through faith (faith and life, the Law of Moses versus the grace of Christ, sons of Abraham and children of God); and the consequences for the life of Christians.—D.J.H.

Paul, § 28-46.

Romans, 1-2 Corinthians

203. A. DI MARCO, "Dikaïosynē-dikaïōma-dikaïōsis in Rm. Linguistica ed esegesi," *Laurentianum* 24 (1-2, '83) 46-75.

After remarks on modern linguistics and biblical exegesis, the article explains the similarities and differences in the meanings of the Greek terms *dikaïosynē*, *dikaïōma*, and *dikaïōsis*. Then it investigates all the occurrences of these three terms in Paul's letter to the Romans: *dikaïosynē* as a noun of quality ("uprightness, justice, goodness"), *dikaïōma* as a concrete noun ("that which is upright, just, or good"), and *dikaïōsis* as a noun of action ("justification, justifying action or operation").—D.J.H.

204. C. ELORRIAGA, "La vida cristiana como camino progresivo según Rom 1-8," *Anales Valencinos* [Valencia] 9 (17, '83) 1-21.

This exposition of Christian life as a progressive way according to Romans considers the situation brought about by human action (1:18-3:20), the conversion of the sinner into a just person through God's grace with the mediation of faith (3:21-4:25), salvation (5:1-8:39), and the election of Israel in Jesus Christ (9:1-11:36).—D.J.H.

205. A. FEUILLET, "La vie nouvelle du chrétien et les trois Personnes divines d'après Rom. I-VIII," *RevThom* 83 (1, '83) 5-39.

The redemptive work accomplished by Christ is described in Romans 1-8 with reference to the three persons of the Trinity: the initiative of the Father in the salvation brought to the world through Christ (1:18-5:11), the Christian's association with Christ's passion and resurrection through baptism and life in and with Christ (5:12-7:6), and the intervention of the Spirit and the completion of the history of salvation (7:7-8:39). This tripartite division of Romans 1-8 is complemented by the bipartite structure suggested by Hab 2:4 (see Rom 1:16-17).—D.J.H.

206. A. J. M. WEDDERBURN, "Hellenistic Christian Traditions in Romans 6?" *NTStud* 29 (3, '83) 337-355.

While Paul appealed to what his readers knew in Romans 6, their experience was interpreted in terms characteristic of Paul. They knew enough of the significance of baptism to recognize the impossibility of the construction that had been put on Paul's gospel (see Rom 6:1). In particular, they knew that the rite of baptism signified a break with their sinful past and an entrance into a new life in the power of the Spirit of a holy God. This idea was taken up and elaborated by Paul in order to underline how irrevocable was this break and how unavoidable was its call to a life of service to God.—D.J.H.

Rom 8:32, § 28-197.

207. A. FEUILLET, "La situación privilegiada de Israel en su rechazo de Cristo, según la Epístola a los Romanos (capítulos 9-11)," *ScriptTheol* 15 (1, '83) 31-81.

The Spanish version of a two-part article published in French in *EspVie* [§ 27-638]. Latin and English summaries are also provided.—D.J.H.

208. M. A. GETTY, "An Apocalyptic Perspective on Rom 10:4," *HorBibTheol* 4 (2, '82)/5 (1, '83) 79-131.

The three fundamental components of apocalyptic identified by J. C. Beker—historical dualism, universal cosmic hope of redemption, and expectation of the imminent end of the world—are reflected in Rom 10:4 and its "commentary" in Rom 9:30-10:13. These three elements were significantly operative in Paul's interpretation of the gospel's rejection by the Jews and acceptance by the Gentiles, his own apostolic consciousness, his description of justification by faith, use of the OT, and use of early Christian formulas.—D.J.H.

209. G. ZERBE, "Jews and Gentiles as People of the Covenant: The Background and Message of Romans 11," *Direction* 12 (3, '83) 20-28.

Romans 11 was written primarily to unify partisan groups of Jews and Gentiles in the Roman churches. It treats God's nonrejection of Israel, the mystery and purpose of Israel's unbelief, and the restoration of Israel.—D.J.H.

210. P. KANJUPARAMBIL, "Imperative Participles in Rom 12:9-21," *JournBibLit* 102 (2, '83) 285-288.

D. Daube's theory of a Palestinian origin for the use of the imperative participles in Rom 12:9-21 is correct. IQS 5:1-7 indicates that Paul was following a pattern of writing current in Palestine during his time.—D.J.H.

211. B. FRID, "Jesaja und Paulus in Röm 15,12," *BibZeit* 27 (2, '83) 237-241.

The German version of an article published in Swedish in *SvenskTeolKvart* [§ 27-642].—D.J.H.

212. K. E. BAILEY, "The Structure of I Corinthians and Paul's Theological Method with Special Reference to 4:17," *NovTest* 25 (2, '83) 152-181.

1 Corinthians consists of five carefully constructed essays that exhibit a discernible theological method both internally as individual essays and together as a collection. 1 Cor 4:17 functions as an indirect statement of theological method and an introduction to the second essay. The overall outline of the five essays proceeds as follows: the cross (1:5–4:16), men and women in the human family (4:17–7:40), food offered to idols (8:1–11:1), men and women in worship (11:2–14:40), and the resurrection (15:1-58). Each of the five essays has five sections: the tradition, the presentation of a practical-ethical problem, a general theological statement, the readdressing of the practical-ethical problem, and a concluding appeal.—D.J.H.

213. J. L. BLEVINS, "Introduction to 1 Corinthians," *RevExp* 80 (3, '83) 315-324.

This introduction to 1 Corinthians discusses the history of Corinth, Paul's visit to Corinth, the unity of the letter, the occasion of the letter, Paul's opponents in Corinth, and teaching the letter today.—D.J.H.

214. [1 Cor] H. W. HOUSE, "Tongues and the Mystery Religions of Corinth," *BiblSac* 140 (558, '83) 134-150.

Many of the Corinthian Christians confused the true work of the Holy Spirit with the pneumatic and ecstatic experiences of the pagan religions, especially the Dionysian mysteries and the religion of Apollo. Paul sought to help these believers to recognize their errors and actualize all the *charismata* (gifts of the Spirit), not just the *pneumatika* (speaking in tongues). He also wished that they perform the *charismata* for the edification of the body of Christ, not of the self.—D.J.H.

215. J. B. POLHILL, "The Wisdom of God and Factionalism: 1 Corinthians 1-4," *RevExp* 80 (3, '83) 325-339.

In 1 Corinthians 1–4, Paul interwove a discussion of wisdom with a treatment of the Corinthian factions. After the epistolary introduction (1:1-9), he defined the crux of the Corinthian crisis (1:10-17), contrasted human wisdom and divine wisdom (1:18–2:16), described the proper regard for leaders (3:1-23), and castigated the seeming wisdom of the Corinthian factions (4:1-21). The key to Paul's interplay between factions and wisdom was his conviction that the Spirit unites.—D.J.H.

216. P. S. MINEAR, "Christ and the Congregation: 1 Corinthians 5-6," *RevExp* 80 (3, '83) 341-350.

As Paul saw things in 1 Corinthians 5–6, incest and civil lawsuits belonged together as evidence of the church's failure at Corinth. As one prophet speaking in the Spirit, he had to correct the congregation's self-deceptions, which had developed through trusting the guidance of other prophets. Paul confronted the Corinthians with a vision of community in which every member is a person whose body has been changed radically by dying and rising with Christ.—D.J.H.

217. U. SCHNELLE, "1 Kor 6:14—eine nachpaulinische Glosse," *NovTest* 25 (3, '83) 217-219.

The train of thought in 1 Cor 6:13-16, the formal structure of 1 Corinthians 6, and the theological

tension between 1 Cor 6:14 and 1 Cor 15:51-52 make it very likely that 1 Cor 6:14 is a post-Pauline gloss generated by the term *kyrios* in 6:13b.—D.J.H.

218. D. E. GARLAND, "The Christian's Posture Toward Marriage and Celibacy: 1 Corinthians 7," *RevExp* 80 (3, '83) 351-362.

In interpreting 1 Corinthians 7, one must be mindful that Paul was dealing with specific problems in a specific situation: sexual abstinence in marriage (vv. 1-5), remarriage for widowers and widows (vv. 6-9), divorce in Christian marriages and mixed marriages (vv. 10-16), God's calling as the theological underpinning (vv. 17-24), and marriage and the unmarried (vv. 25-38). Paul respected the complexities of life, did not consider marriage as an obstacle to the spiritual life, and emphasized mutuality in marriage.—D.J.H.

219. P. W. GOOCH, "Authority and Justification in Theological Ethics: A Study in 1 Corinthians 7," *Journal of Religious Ethics* [Notre Dame, IN] 11 (1, '83) 62-74.

Analysis of Paul's reasoning in 1 Corinthians 7 reveals that he invoked his own authority as well as the Lord's rulings and the commands of God. These are, however, related in ways that encourage freedom of interpretation and application. In this text at least, theological ethics cannot be reduced to simple obedience to religious authority.—D.J.H.

220. J. MOISER, "A Reassessment of Paul's View of Marriage with reference to 1 Cor. 7," *JournStudNT* 18 ('83) 103-122.

The question to which 1 Cor 7:1-24 was a response may be reconstructed as follows: Although the end is near, surely there is no obligation on the married to renounce sexual pleasures and prepare themselves by prayer? Paul's general principle was that Christians should not feel obliged to change their way of life. The question to which 1 Cor 7:25-35 was a response may be reconstructed as follows: Although the end is near, surely there is no obligation on the unmarried to stay as they are? Paul replied that there is no such obligation, though the advantage of the unmarried in the present circumstances must be admitted. The practice presupposed in 1 Cor 7:36-40 may have concerned a cohabiting couple related within the forbidden degrees of kinship. Paul's reservations in 1 Cor 7:1-40 regarding marriage were based on an eschatological sense of human finitude, not on any objection to sexuality.—D.J.H.

1 Cor 7:1-7, § 28-247.

1 Cor 7:10-11, § 28-116.

221. H. S. SONGER, "Problems Arising from the Worship of Idols: 1 Corinthians 8:1-11:1," *RevExp* 80 (3, '83) 363-375.

In responding to the Corinthians' question about eating food sacrificed to idols in 1 Cor 8:1-11:1, Paul placed this issue under the spotlight of Christian freedom. He dealt with love as the measure of Christian freedom (8:1-13), his own practice of Christian liberty (9:1-23), the demands of Christian liberty (9:24-10:13), and Christian liberty and pagan worship (10:14-11:1).—D.J.H.

222. D. A. BLACK, "A Note on 'the Weak' in 1 Corinthians 9,22," *Biblica* 64 (2, '83) 240-242.

"The weak" mentioned in 1 Cor 9:22 were non-Christians, whether Jews or Gentiles, who were powerless (*astheneis*) to work out any righteousness for themselves.—D.J.H.

223. B. R. GAVENTA, "'You Proclaim the Lord's Death': 1 Corinthians 11:26 and Paul's Understanding of Worship," *RevExp* 80 (3, '83) 377-387.

1 Cor 11:26 ("you proclaim the Lord's death") serves not only as the recapitulation of the tradition quoted in vv. 22-25, but also as the basis for the connection between the tradition and the difficulties involved in the Corinthian congregation's practice of the Lord's Supper. The verse also connects Paul's discussion of the Lord's Supper to issues that he raised throughout the letter.—D.J.H.

224. J. W. MACGORMAN, "Glossolalic Error and Its Correction: 1 Corinthians 12-14," *RevExp* 80 (3, '83) 389-400.

Those in Corinth who had received the gift of ecstatic utterance regarded it as the preeminent gift. Paul resolved the glossolalic crisis in Corinth by reflecting on the church as the body of Christ (1 Cor 12:1-31), love as the more excellent way (13:1-13), prophecy as more important than speaking in tongues (14:1-25), and the conduct of public worship (14:26-40).—D.J.H.

225. D. W. ODELL-SCOTT, "Let the Women Speak in Church. An Egalitarian Interpretation of 1 Cor 14:33b-36," *BibTheolBull* 13 (3, '83) 90-93.

1 Cor 14:33b-36 is actually one of the most emphatic NT statements for female participation in the church's worship. The particle *ē* introducing v. 36 declares that vv. 33b-35 are to be refuted by the twofold rhetorical query of v. 36. Paul addressed the passage to the men of the Corinthian church.—D.J.H.

226. G. L. BORCHERT, "The Resurrection: 1 Corinthians 15," *RevExp* 80 (3, '83) 401-415.

Having indicated the centrality of the resurrection to the kerygma (1 Cor 15:1-11), Paul turned his attention to a variety of concerns clustered around the theme of the resurrection: an erroneous view and its implications (vv. 12-19), the great scope of Christ's work (vv. 20-28), the futility of baptism for the dead and fighting wild beasts (vv. 29-32), rejection of the opponents and of pessimism (vv. 33-34), the nature of the resurrection body (vv. 35-49), and confidence in victory (vv. 50-58).—D.J.H.

227. T. G. BUCHER, "Allgemeine Überlegungen zur Logik im Zusammenhang mit 1 Kor 15, 12-20," *LingBib* 53 ('83) 70-98.

The correctness of Paul's argument in 1 Cor 15:12-20 [see §§ 19-1037; 27-650; cf. § 24-179] can be proved by appealing to propositional logic. Aristotelian logic is not useful in this case. Whatever is representable in terms of propositional logic can also be expressed in the more differentiated but structurally identical "predicate" logic. [The same issue (p. 98) contains E. Güttgemanns's observations on Bucher's article.]—D.J.H.

228. P. ELLINGWORTH, "'We' and 'I' in 2 Corinthians: a question," *BibTrans* 34 (2, '83) 246.

In 2 Corinthians when Paul said "we," he was associating himself with other people, normally his fellow evangelists. When he meant "I," he said so plainly (see 1:23; 7:3; 10:1-12:31).—D.J.H.

229. J. LAMBRECHT, "'Tot steeds grotere glorie' (2 Kor. 3,18)" ['From Glory to Glory' (2 Cor 3:18)], *Collationes* 29 (2, '83) 131-138.

According to 2 Cor 3:18, Christians who behold the glory of the Lord "as in a mirror" do not

see God or the earthly Jesus or the risen Lord directly; they see only a mirror image, i.e. the glory of Christ present in the proclamation of the gospel and the Spirit-filled Christian life. This glory, which they contemplate with unveiled faces, transforms them now from glory to glory. Their transformation occurs through the Spirit of the Lord. Is this process real and visible in the midst of mortal life and Christian suffering? 2 Cor 4:7-18 provides a positive answer with a threefold qualification: First, death is not complete, for the life of Jesus manifests itself in the apostles' existence. Second, the apostles' suffering produces life in their fellow Christians, i.e. a transformed style of behavior. Finally, eternal life and glory will be the outcome after death at the Christians' resurrection.—J.L.

230. J. LAMBRECHT, "Transformation in 2 Cor 3,18," *Biblica* 64 (2, '83) 243-254.

(1) The referent of *tēn autēn eikona* ("the same image") in 2 Cor 3:18 is the glorious image that the believers behold (or reflect), i.e. Christ the image of God. (2) The mirror motif in the participle *katoptrizomenoi* ("beholding as in a mirror") points to the gospel: The believers see Christ, as in a mirror, in the gospel and in the Christian life. (3) The term *metamorphoumetha* indicates that unity with Christ is more transformation than conformation.—D.J.H.

231. [2 Cor 4:10] X. LÉON-DUFOUR, "Autour du mot 'mortification,'" *Foi et Langage* [Paris] 25-26 ('83) 65-69.

The word *nekrōsis* ("mortification") in 2 Cor 4:10 (see Rom 4:19) refers to the destruction of the source of sin within the believer (see Col 3:5), not to asceticism (see 1 Cor 9:25-27).—D.J.H.

232. [2 Cor 10-12] C. FORBES, "'Unaccustomed As I Am': St. Paul the Public Speaker in Corinth," *Buried History* [Melbourne] 19 (1, '83) 11-16.

One popular way for 1st-century A.D. teachers to advertise themselves in order to attract students was to compare themselves with rival teachers (see P. Oxy. 2190). In 2 Corinthians 10-12, Paul was deliberately satirizing the comparisons that his opponents had been making (see 10:12) and also educating the Corinthian congregation about what makes a true apostle of Christ.—D.J.H.

233. E. A. KNAUF, "Zum Ethnarchen des Aretas 2 Kor 11:32," *ZeitNTWiss* 74 (1-2, '83) 145-147.

The ethnarch of King Aretas in 2 Cor 11:32 was most likely the chief of the Nabatean business colony in Damascus. He probably also represented the interests of the Nabatean state there as a kind of consul.—D.J.H.

Galatians—Philemon

234. W. SCHMITHALS, "Judaisten in Galatien?" *ZeitNTWiss* 74 (1-2, '83) 27-58.

Neither Gal 1:1-2:14 nor 5:13-6:18 gives evidence that Paul's opponents in Galatia were Judaizers. Likewise, the references to festivals and circumcision in Gal 2:15-5:12 do not entail that the opponents were Judaizers. The traditional argument about righteousness from the Law or from faith (Gal 3:1-4:31) does nothing to illuminate the immediate situation in Galatia. If Paul's opponents were really Judaizers, then he must have erred in his description of them in Gal 6:12-13 (see 5:3). On the contrary, everything in the letter to the Galatians indicates that Paul's opponents represented a Jewish or Jewish-Christian enthusiasm of gnostic background [see § 2-106].—D.J.H.

235. J. D. G. DUNN, "The Incident at Antioch (Gal. 2:11-18)," *JournStudNT* 18 ('83) 3-57.

Although the Gentile believers at Antioch (see Gal 2:11-18) were already observing the basic food laws prescribed by the Torah, the men from James called for a much more scrupulous observance of the rulings on what the dietary laws involved, especially with regard to ritual purity and tithing. Peter was apparently persuaded by their charge of disloyalty and withdrew into a more disciplined ritual practice. In this situation, Paul recognized that the principle of justification through faith applied to the whole of the believer's life and meant a redefining of the relationship between the believer and Israel. His rebuke of Peter was probably unsuccessful. [The same issue contains responses to Dunn's article by J. L. Houlden (pp. 58-67) and D. Cohn-Sherbok (pp. 68-74).]—D.J.H.

236. H. NEITZEL, "Zur Interpretation von Galater 2, 11-21. Teil 2," *TheolQuart* 163 (2, '83) 131-149. [See § 27-1057.]

(3) The relative pronoun *ha* in Gal 2:18 refers to the search after justification by works of the Law, i.e. the Jewish way of life. (4) Verse 19 contrasts the law of faith (*dia nomou*) and the law of works (*en nomō*). (5) The transition from v. 14b to v. 15 indicates that whoever forces baptized Gentiles to live in the Jewish way leads them back to a sinful, unredeemed state. (6) The turning point in vv. 11-14 comes at v. 14 (*all' hote eidon*), when Paul saw through Peter and accused him of basing himself on the wrong foundation and of hypocrisy.—D.J.H.

Gal 2:16, § 28-188.

Gal 3:13, § 28-197.

237. A. M. BUSCEMI, "La funzione della Legge nel piano salvifico di Dio in Gal 3,19-25," *StudBibFrancLibAnn* 32 ('82) 109-132.

Gal 3:19-25 treats the function of the Law (vv. 19-20), the function of the Law with regard to the function of the promise (vv. 21-22), and the concrete function of the Law and a general conclusion (vv. 23-25). In developing the fundamental idea of the Law's inferiority to the promise, Paul described the Law as something added, explored whether it stood in contrast to the promise, and characterized it as a *paidagōgos* of Christ.—D.J.H.

238. G. DAUTZENBERG, "'Da ist nicht männlich und weiblich.' Zur Interpretation von Gal 3,28," *Kairos* 24 (3-4, '82) 181-206.

After noting the exegetical questions raised by Gal 3:28, the article discusses the language, form, and origin of the verse, and then considers the interpretations of the statement *ouk eni arsen kai thely* as an instance of anticipated eschatology, as a rejection of the different social roles of men and women, or as an expression of early Christian experience; observations on tradition and redaction are also included. It concludes that the words "there is no male and female" in Gal 3:28 document the experience of the Pauline missionary communities with respect to status, collaboration, public activity, and proclamation; they are more the expression of the reality of those communities than a theological program or an ecclesiological slogan.—D.J.H.

Gal 4:4-5, § 28-197.

Gal 5:14, § 28-194.

239. E. PENNER, "The Enthronement of Christ in Ephesians," *Direction* 12 (3, '83) 12-19.

The enthronement of Christ is the central and determining christological theme in Ephesians. It shapes the letter's teachings on the enthronement of believers, spatial eschatology, the gifts, eschatological fullness, and the church.—D.J.H.

240. C. J. ROETZEL, "Jewish Christian – Gentile Christian Relations. A Discussion of Ephesians 2:15a," *ZeitNTWiss* 74 (1-2, '83) 81-89.

In Eph 2:14-17 the author of Ephesians quoted from a hymn dealing with cosmic reconciliation; through his addition of v. 15a ("abolishing in his flesh the law of the commandments") he recommended a form of spirituality that offered reconciliation of Jewish and Gentile Christians. Holding a view of the Law and the commandments informed by the Hellenistic way of thinking, he believed that the coming of Christ abrogated the principle of the commandments when converts were made perfect, wise, or spiritual. He found support for his view in Paul's letters and was convinced that he stood in the mainstream of Pauline tradition. A later redactor added the confusing qualification *en dogmasin*.—D.J.H.

241. J. THOMAS, "Un homme en quête de lui-même. Lecture de Philippiens 3," *Christus* [Paris] 30 (119, '83) 340-349.

In Philippians 3, we find Paul in search of himself, his authentic humanity, and his own identity. This reflection on the chapter contains three sections: to make oneself be, the true way, and a way always open.—D.J.H.

242. A. R. VAN DE WALLE, "'De kracht van zijn opstanding ervaren' (Fil. 3,10)" ['To Know the Power of His Resurrection' (Phil 3:10)], *Collationes* 29 (2, '83) 164-187.

The article includes summaries of van de Walle's two recent books on resurrection, life after death, and eschatology: *Tot het aanbreken van de dageraad: Gevecht op leven en dood* (2nd ed., 1982), and *Komt er nog een morgen? Leven met de dood* (1981). Besides considering contemporary difficulties with belief in the future resurrection and with the symbolic language used to express this belief (as opposed to other types of language), it gives a survey of OT and NT data (especially on Christ's resurrection). It further points out that real faith in God and the practice of love bring one to eternal life, and that this eschatology applies to person, world, and society.—J.L.

243. W. SCHENK, "Christus, das Geheimnis der Welt, als dogmatisches und ethisches Grundprinzip des Kolosserbriefes," *EvangTheol* 43 (2, '83) 138-155.

Like W. Wrede's Mk, the letter to the Colossians belongs to the history of doctrine. Indeed, Mk and Colossians are the two postapostolic pillars supporting the other postapostolic NT writings. On the basis of a critique of Col 1:15-20, the epistle is unmasked as a pseudepigraphical writing unjustly claiming to be Paul's testament. While it employs Pauline expressions, it does so for its own non-Pauline and Hellenistic purposes. In the face of 1 Cor 2:6-13, it propounds a wisdom of this age—a mythos—namely Christ as the mystery of the world, Jesus as the world soul. Eschatology (and hence ethics) is seen in terms of "unveiling" rather than "bringing to perfection," a development that leads to the formalism of the *Haustafel* (Col 3:18-4:1). In both Christology and ethics, Colossians is a misleading model.—G.H.

244. P. D. GARDNER, "'Circumcised in Baptism—Raised through Faith': A Note on Col 2:11-12," *WestTheolJourn* 45 (1, '83) 172-177.

The arguments for regarding *en hē* in Col 2:12 as referring to Christ rather than to baptism are

persuasive: “. . . having been buried with him in baptism. In whom also you were raised through. . . .” Paul wished to separate the sign of baptism from any suggestion of guaranteed blessing, which is only offered through faith by God’s power.—D.J.H.

245. A. J. MALHERBE, “Exhortation in First Thessalonians,” *NovTest* 25 (3, ’83) 238-256.

In 1 Thessalonians 1–3, Paul made generous use of the hortatory traditions current in his day, but changed them to express his conception of himself as bearer of the divine message. The traditions were so common that one may assume that Paul’s converts were familiar with them, and that his modifications of them would have been striking. The moral directions that Paul gave in 1 Thessalonians 4–5 (e.g. 4:3-8; 4:9-12; 4:13-18) exhibit the same combination of the old and the new.—D.J.H.

246. D. SCHMIDT, “1 Thess 2:13-16: Linguistic Evidence for an Interpolation,” *JournBibLit* 102 (2, ’83) 269-279.

1 Thes 2:13-16 does not fit well into either the content of the letter or Pauline thought in general. The form of the passage intrudes into the overall structure of the letter. The linguistic evidence (especially the syntax) suggests that 1 Thes 2:13-16 did not come from the same author as the rest of the letter, but was built around a conflation of Pauline expressions.—D.J.H.

247. R. F. COLLINS, “The Unity of Paul’s Paraenesis in 1 Thess. 4.3-8. 1 Cor. 7.1-7, a Significant Parallel,” *NTStud* 29 (3, ’83) 420-429.

1 Thes 4:3-8 constitutes Paul’s reflection on chastity in relation to marriage. The chaste husband honors his own wife (*skeuos* in v. 4; see 1 Cor 7:1-7) and respects the marriage of his fellows. God not only calls the Christian husband to a life of chastity, but also ensures the sanctification of faithful Christian spouses.—D.J.H.

248. E. GLASSCOCK, “‘The Husband of One Wife’ Requirement in 1 Timothy 3:2,” *BiblSac* 140 (559, ’83) 244-258.

The requirement in 1 Tim 3:2 (see 3:12) that a bishop must be a “one-woman type of man” refers to the man’s character, not to his marital status or preconversion life.—D.J.H.

249. R. STEWART, “A Coptic Fragment of 2 Timothy,” *StudPap* 21 (1, ’82) 7-10.

The recto of P. Mich. Inv. 4969.25 contains a Coptic version of 2 Tim 1:11-15, and the verso continues with 1:16–2:2. The text can be dated to the 10th century on paleographical grounds. The article provides a photograph, a transcription, a collation, and notes.—D.J.H.

250. E. W. GOODRICK, “Let’s Put 2 Timothy 3:16 Back in the Bible,” *JournEvangTheolSoc* 25 (4, ’82) 479-487.

In advising Timothy on how to behave in the last days (see 2 Tim 3:10-17), Paul stated that “every Scripture is God-breathed and useful.” Rather than enlisting 2 Tim 3:16 to support the pristine character of the biblical autographs, the theologian should exploit it to the full to demonstrate how valuable (*ōphelimos*) the God-breathed Scriptures are.—D.J.H.

Hebrews

251. R. WILLIAMSON, “The Incarnation of the Logos in Hebrews,” *ExpTimes* 95 (1, ’83) 4-8.

In order to do justice to the Christology of Hebrews, it is necessary to speak of it as a doctrine of

the incarnation of the Logos in Jesus of Nazareth. This interpretation of Jesus succeeds, where that in the Fourth Gospel does not quite succeed (or even distinctly fails), in uniting coherently the ideas of the Logos and the incarnation.—D.J.H.

252. R. KOOPS, "Chains of Contrasts in Hebrews 1," *BibTrans* 34 (2, '83) 220-225.

Both Heb 1:4-8 and 1:11-14 contain a series of contrasts linked together like a chain. Many of these contrasts are marked by a conjunction (*de, gar, kai, men*), but some are merely implied.—D.J.H.

253. J. FRANKOWSKI, "Early Christian Hymns Recorded in the New Testament. A reconsideration of the question in the light of Heb 1,3," *BibZeit* 27 (2, '83) 183-194.

Everything points to the fact that Heb 1:3 was not a previously existing hymn merely quoted by the author of Hebrews, but rather his own composition. Though he borrowed from existing creedal and hymnal themes, these provided only certain thoughts and elements out of which he fashioned with creativity and originality a new christological hymn conceived as the launching point for the message of the letter. In many other cases where there is talk of a hymn being quoted in the NT, we are really dealing with texts drawing on existing themes but written in the form in which we find them by the NT writers.—D.J.H.

254. P. ELLINGWORTH, "'Like the Son of God': Form and Content in Hebrews 7,1-10," *Biblica* 64 (2, '83) 255-262.

The possibility of a hymnic element in Heb 7:1-3 is not to be discounted: "This Melchizedek, king of Salem, priest of the Most High God, without father or mother or genealogy, having neither beginning of days nor end of life, he continues a priest forever." The author's own rereading of Gen 14:17-20 could have led to the insertion of vv. 1b-2a. The midrashic development in vv. 4-10 was based on vv. 1-3, but showed greater interest in the Genesis narrative than in the underlying hymn. The author added the phrase "resembling the Son of God" in v. 3 to provide a minimum of Christian comment on a non-Christian hymn.—D.J.H.

255. [Heb 8:1-13] J.-P. MICHAUD, "Le passage de l'ancien au nouveau, selon l'épître aux Hébreux," *SciEsp* 35 (1, '83) 33-52.

The notion of "Scripture" and the question of how the new covenant relates to the old covenant are the starting points for this study. Heb 8:1-13 re-presents Jer 31:31-34, indicating its full realization through the covenant mediated by Jesus for all time—since Jesus' death definitively replaced the atonement sacrifice. So ends the old covenant, and the new one is born. There is continuity, but also discontinuity in the sense of transition.—J.H.N.

256. A. VANHOYE, "Esprit éternel et feu du sacrifice en He 9,14," *Biblica* 64 (2, '83) 263-274.

The phrase *dia pneumatōs aiōniou* in Heb 9:14 suggests that, in the sacrifice of Christ, the Holy Spirit took the place held by the continual fire in the Israelite cult (see Lev 6:5-6; 1 Esdr 6:23). This explanation emerges from investigation of the history of interpretation, the OT cult, and the theology of Hebrews.—D.J.H.

257. [Heb 11] K. HAACKER, "Der Glaube im Hebräerbrief und die hermeneutische Bedeutung des Holocaust. Bemerkungen zu einer aktuellen Kontroverse," *TheolZeit* 39 (3, '83) 152-165.

A 1980 synodal resolution of the Evangelical Church of the Rhineland in West Germany, concerning a renewal of relations between Christians and Jews, has occasioned an exegetical

debate over the interpretation of Hebrews by B. Klappert that underlies the resolution [see § 26-235]. Opposing Klappert's criticism of the isolation of OT and NT in the history of interpretation and his argument for Jewish-Christian continuity on the basis of an exegesis of Heb 11:1, 32-40; 12:1-2, E. Grässer and others underscore the factors of noncontinuity, especially with regard to Christology. The debate illustrates the hermeneutical problem of the extent to which the course of history and events such as the Holocaust, together with the personal interests of theologians, influence the premises and conclusions of their biblical interpretation.—J.H.E.

Catholic Epistles

258. W. L. RICHARDS, "Gregory 1175: Alexandrian or Byzantine in the Catholic Epistles?" *AndUnivSemStud* 21 (2, '83) 155-168.

MS 1175 is a witness to the Alexandrian text of the Greek NT in James and 1-2 Peter, but to the Byzantine text in 1-3 John and Jude. Seven pages of tables accompany the article.—D.J.H.

259. D. BERTRAND, "Le fond de l'épreuve. Epître de Jacques 1,12-18," *Christus* [Paris] 30 (118, '83) 212-218.

After situating Jas 1:12-18 in the movement of chap. 1, the article considers the sapiential perspective of the passage in comparison with Sir 15:11-20, the relation of no to yes in the passage, and the immutability of divine love.—D.J.H.

260. D. E. HIEBERT, "Selected Studies from 1 Peter. Part 4: Counsel for Christ's Under-Shepherds: An Exposition of 1 Peter 5:1-4," *BiblSac* 139 (556, '82) 330-341.

In his words of counsel to Christian leaders in 1 Pet 5:1-4, Peter named the recipients of his appeal (v. 1a), identified the person making the appeal (v. 1b), designated the duty of the elders (v. 2a), underlined the motives that must govern their work (vv. 2b-3), and pointed to the reward awaiting the faithful under-shepherds (v. 4).—D.J.H.

1-3 Jn, § 28-202.

261. [1 Jn] J. CHMIEL, "Agape als Grundbegriff des christlichen Ethos. Biblisch-strukturelle Analysen," *AnalCracov* 14 ('82) 295-304.

After reviewing the semantic development of the term *agapē*, the article considers the structural model of *agapē* in 1 John with reference to *agapē* as the commandment and criterion of oneness with God, the double commandment of love (the model of communicating receptacles), and the manifestation of *agapē* (the vertical dimension of love).—D.J.H.

Revelation

262. D. E. AUNE, "The Influence of Roman Imperial Court Ceremonial on the Apocalypse of John," *BibRes* 28 ('83) 5-26.

John's description in Revelation of the heavenly ceremonial practiced in the throne room of God bears such a striking resemblance to the ceremonial of the imperial court and cult that the latter can only be a parody of the former. This thesis is developed with reference to (1) the role of God; (2) the arrangement, behavior, and appearance of those present in the throne room; (3) the function of the hymns and acclamations in the throne-room ceremonial; and (4) the use of honorific titles and symbols applied to both God and the Lamb.—D.J.H.

263. A. JANKOWSKI, "Chrystus Apokalipsy Janowej a eon obecny (De Christo Apocalypseos Johanneae hoc in aevo agente)," *AnalCracov* 14 ('82) 243-294.

By focusing on ten titles attributed to Jesus in Revelation, it is possible to explore his role in the present age. The title "Lamb," which appears twenty-nine times, echoes the OT notions of the Paschal Lamb, Servant of Yahweh, and Davidic shepherd-king. But analysis of the images that accompany this title, as well as the statements in which it appears, shows that John's notion far surpasses what has been mentioned in the OT and in other parts of the NT. Other titles and roles that help complete the christological picture are the anointed one of God and other messianic titles; Lord of Lords and King of Kings; Word of God; faithful witness; holy, truthful; Amen; source of God's creation; Son of Man; and the one who is to come. Christ clearly and authoritatively rules the present age.—J.P.

264. A. LANCELLOTTI, "Il kai 'consecutivo' di predizione alla maniera del wəqataltî ebraico nell'Apocalisse," *StudBibFrancLibAnn* 32 ('82) 133-146.

The article [see §§ 25-1018; 27-270] treats the occurrences of the *kai* of consecution in the predictive passages in Revelation: the *kai* of temporal consecution or succession (after a verb of motion, between two or more actions, at the beginning of a pericope); the *kai* of logical consecution (effective or resultative, explicative, final-conclusive); and nonconsecutive *kai*. This feature shows how deeply rooted Revelation is in the linguistic, literary, and theological tradition of OT apocalypticism and prophecy.—D.J.H.

265. X. LÉON-DUFOUR, "Bulletin d'exégèse du Nouveau Testament. Autour de l'Apocalypse de Jean," *RechSciRel* 71 (2, '83) 309-336.

The first part of this bulletin of recent research on Revelation considers five general works. The second part treats particular studies on literary structure, the figure of the Lamb, the genre of apocalypse, prophecy, liturgy, the wisdom tradition, symbolism, and other literary approaches.—D.J.H.

266. [Rev 2-3] W. POPKES, "Die Funktion der Sendschreiben in der Johannes-Apokalypse. Zugleich ein Beitrag zur Spätgeschichte der neutestamentlichen Gleichnisse," *ZeitNTWiss* 74 (1-2, '83) 90-107.

The letters to the seven churches in Revelation 2-3 serve as a hermeneutical preparation for the revelation in chaps. 4-22. The call to hear (see 2:7, 11, 17, 29; 3:6, 13, 22), which was rooted in the apocalyptic-wisdom tradition, connects these letters to the Synoptic parable tradition especially as it occurs in Mt and Mk. This connection in turn clarifies not only the strongly historical-apocalyptic character of the later stages in the parable tradition, but also the nature of the book of Revelation and the apocalyptic tradition.—D.J.H.

Rev 4:6; 5:6-7, § 28-360.

267. R. P. GORDON, "Loricatē Locusts in the Targum to Nahum iii 17 and Revelation ix 9," *VetTest* 33 (3, '83) 338-339.

In *Targum of Nahum* 3:17, the Hebrew clause *minnēzārāyik kā'arbeh* is expanded in Aramaic to *hā'ṭassak mēṣalḥēbîn kēgôbā'* ("behold, your plates gleam like the locust"). The Targum compares the scaled armor of the Assyrian warriors to the scaled thoraces of the locusts. The same idea is found in Rev 9:9, where the demonic locusts witnessed by the seer had "breastplates like breastplates of iron."—D.J.H.

268r. [Rev 20:1-10] A. H. LEWIS, *The Dark Side of the Millennium* [NTA 25, p. 309].

J. L. TOWNSEND, "Is the Present Age the Millennium?" *BiblSac* 140 (559, '83) 206-224.—Lewis aims to show that the thousand years of Revelation 20 should be identified with the present age, and that the eternal state pictured in Revelation 21–22 is the glorious messianic kingdom. Premillennialists agree that the millennium of Rev 20:1-10 is an imperfect state, but draw different implications from this fact. They do not agree that the future messianic kingdom is always presented in Scripture as a perfect state. They also deny that the millennium described in Rev 20:1-10 can be made to fit the current period of the earth's history.—D.J.H.

BIBLICAL THEOLOGY

269. C. F. EVANS, "Crucifixion-Resurrection: Some Reflections on Sir Edwyn Hoskyns as Theologian (continued)," *EpworthRev* 10 (2, '83) 79-86. [See § 27-1092.]

Basic to Hoskyns's *The Fourth Gospel* (2nd ed., 1947) and *Crucifixion—Resurrection* (1981) was the conviction that Jesus' words and actions deprived all human lives of being achievements in themselves and imparted to them a parabolic character, a quality of pointing beyond themselves. Hoskyns was preeminently a teacher and preacher.—D.J.H.

270. F. HAHN, "Frühkatholizismus als ökumenisches Problem," *Catholica* 37 (1, '83) 17-35.

The term "early catholicism" as the designation of an early period in church history is highly problematic and should be discarded, for it involves an evaluative judgment—either positive or negative—under the presupposition of a later, confessionally constricted concept of Catholicism. Instead, the postapostolic period should be described in its individuality and complexity without resorting too quickly to a one-sided descriptive category. Furthermore, the phenomena that became prominent in the late-NT and early post-NT periods (e.g. tradition, sacramentalism, institutional offices) should be examined precisely and made fruitful for a common understanding that transcends confessional boundaries.—D.J.H.

271. H. KLEIN, "Leben—neues Leben. Möglichkeiten und Grenzen einer gesamtbiblischen Theologie des Alten und Neuen Testaments," *EvangTheol* 43 (2, '83) 91-107.

In the renewed search for a theology of the whole Bible, which would relate the two Testaments dialectically ("unconfusedly, inseparably")—a task notably more congenial to OT than to NT scholars—the terms "life" and "new life" facilitate a parallel treatment of OT and NT, and suggest the following scheme: (1) God as giver of life and of new life in Jesus Christ; (2) God's plan for life (OT), and the salvation (NT) that transcends it; (3) factors that threaten life and new life (sin, death, devil); (4) hope of new life in the OT and its fulfillment in the NT; and (5) the relationship of the Testaments to each other.—G.H.

272. B. REICKE, "W. M. L. de Wette's Contributions to Biblical Theology," *NTStud* 29 (3, '83) 293-305.

This appreciation of W. M. L. de Wette (1780-1849) considers the early influence of J. F. Fries on him, his scholarly activity at various European universities, and his understanding of biblical theology. Within the field of biblical theology, de Wette's efforts to explain the relation between God's sublime revelation in Israel and in Jesus on the one hand, and the historical development of the Bible on the other hand, were heroic.—D.J.H.

273. H. U. VON BALTHASAR, "Unity and diversity in New Testament theology," *IntCathRev/Communio* 10 (2, '83) 106-116.

The English version of an article published in German in *IntKathZeit/Communio* [§ 27-1097].—D.J.H.

274. J. H. WARE, "Rethinking the Possibility of a Biblical Theology," *PerspRelStud* 10 (1, '83) 5-13.

The representational language of the Bible with its continuity of symbols forms a unique medium for doing something more profound with language. If we assume that the function of the Bible is more than just representing a normative description of the faith, there are three consequences: (1) Theology becomes the task of preparing the user of the text for a proper response to the text. (2) The continuity of the text expressed in the historical development of themes, typology, salvation history, promise and fulfillment, and the worshiping community becomes a frame of reference for the action to be taken with a given text. (3) The problem of unity is moderated, because the function of the Scriptures is no longer seen primarily as representing reality but as creating responses to God.—D.J.H.

Christology

275. D. C. ALLISON, "Psalm 23 (22) in Early Christianity: A Suggestion," *IrBibStud* 5 (3, '83) 132-137.

The three early Christian texts that allude to Psalm 23 (Rev 7:17; *1 Clement* 26; Mk 6:32-44) share a common interpretation: Jesus is the shepherd, and the promises are eschatological. Belief in Jesus as the Davidic shepherd undoubtedly encouraged this interpretation.—D.J.H.

276. A. BENTUÉ B., "Fe en Jesucristo y racionalidad," *TeolVida* 24 (3, '83) 143-164.

This article analyzes the historical aspects of the fact of Jesus together with the paschal event and its political implications. Reflection on the historicity of Jesus leads to an argument for the "reasonableness" of the Christian proclamation with respect to both its ontological and its ethical levels.

277. N. A. DAHL, "The Crucified Messiah and the Endangered Promises," *WordWorld* 3 (3, '83) 251-262.

The basic conviction that the death and resurrection of Jesus happened in accord with the Scriptures (see 1 Cor 15:3; Lk 24:25-27, 44-46; Acts 17:2-3) had the double effect that the events were understood in light of the Scriptures and the Scriptures were interpreted in light of the events. But modern biblical scholarship has demonstrated that there is a gap between the NT use of OT texts and their original meaning. The best approach to the NT claim that Jesus died and rose according to the Scriptures is to view the story of the crucified and vindicated Messiah as the recapitulation of the old and multifaceted story of God's endangered and reaffirmed promises.—D.J.H.

- 278r. J. D. G. DUNN, *Christology in the Making* [NTA 25, p. 208; § 27-691r].

C. R. HOLLADAY, "New Testament Christology: Some Considerations of Method," *NovTest* 25 (3, '83) 257-278.—Dunn's work presents a classic example of history in the service of theology, for the resolution of theological issues is seen as historical. The methodological tension created by

this ambivalence remains unresolved and turns out to be the fatal conceptual flaw. The article treats Dunn's argument, the context of his book, his organization and arrangement of the material, the strengths and weaknesses of his argument, his formulation of the problem and method of approach, and his use of chronology and concept of tradition; it concludes with six suggestions for future research on NT Christology.—D.J.H.

279. T. J. GORRINGE, "Title and Metaphor in Christology," *ExpTimes* 95 (1, '83) 8-12.

In the NT, what God has done for us in Jesus is expressed through metaphors drawn from the law courts (justification), diplomacy (reconciliation), the slave market (redemption), and the cult (sacrifice). But there are basic differences between the metaphors for Christ's work and the titles for his person. By the time the NT was written, some of the titles functioned more or less in the same way as the name of *Yhwh* functioned in the Jewish environment from which the NT sprang.—D.J.H.

280. C. F. D. MOULE, "Preaching the Atonement," *EpworthRev* 10 (2, '83) 70-78.

All the strictly Christian meanings of the biblical vocabulary of sacrifice used in preaching atonement can be conveyed in terms of expenditure, cost, or giving. These terms can play an important role in preaching atonement in Christ when used in analyzing the process of reconciliation.—D.J.H.

281. D. MUÑOZ LEÓN, "El principio Trinitario immanente y la interpretación del Nuevo Testamento (A propósito de la cristología epifánica restrictiva)," *EstBíb* 40 (1-2, '82) 19-48.

The reduction of Christology to the revelational dimension, so-called restrictive epiphanic Christology, is proposed by some theologians as the true interpretation of the NT, especially of the term "Son of God." This article first describes restrictive epiphanic Christology by inquiring into its roots, presuppositions, and interpretative principles. The second part evaluates restrictive epiphanic Christology by discussing the work of B. van Iersel [see § 26-1036] and E. Schillebeeckx's *Jezus, het verhaal van een levende* (1974). [To be continued.]

282. B. A. STEVENS, "Jesus as the Divine Warrior," *ExpTimes* 94 (11, '83) 326-329.

The Jewish image of Yahweh as a divine warrior was an important influence on the Christology of the early church. This theme may also provide a clue to the messianic self-understanding of Jesus (see Lk 4:18-19; Mt 10:34).—D.J.H.

283. J. VAN BAAL, "A neglected crux in the interpretation of the sacrifice of Christ," *NedTheol Tijd* 37 (3, '83) 242-246.

It is surprising that the NT authors identified Jesus as both the paschal lamb (a thanksgiving sacrifice) and the goat sacrificed on the Day of Atonement (an expiatory sacrifice). This identification was rooted in Jesus' preaching of a "reversed" kingdom and the disciples' experience of forgiveness in connection with the risen Jesus' appearances.—D.J.H.

Church and Ministry

284. D. J. ATWOOD AND R. B. FLOWERS, "Early Christianity as a Cult Movement," *Encounter* 44 (3, '83) 245-261.

Christianity in at least the first two centuries of its existence fits the category of "cult movement" as defined by R. Stark and W. S. Bainbridge. It was an innovation cult with respect to

Judaism and an importation cult with respect to the Roman empire. Early Christianity also used the commitment-building processes outlined by R. M. Kanter: continuance, cohesion, and control. It was a high-intensity movement characterized by sacrifice, investment, communion, renunciation, mortification, and transcendence.—D.J.H.

285. R. W. HERRON, "The Origin of the New Testament Apostolate," *WestTheolJourn* 45 (1, '83) 101-131.

Modern scholarship explains the origins of the apostolate either as an appointment by the historical Jesus, or as a post-Easter development, or as a reflection of Paul's theology. A critical sifting of the evidence reveals that the Christian apostolate had its prototype in the Jewish institution of the *šāliah*, and that its origin lay in the will and action of the historical Jesus.—D.J.H.

286. D. E. HIEBERT, "Behind the Word 'Deacon': A New Testament Study," *BiblSac* 140 (558, '83) 151-162.

The basic concept behind the word "deacon" in the NT is that of voluntary, love-prompted service for the benefit of others. The deacon's service may involve prosaic "table service," but it should also seek to further the spiritual welfare of others. It finds its motivation and encouragement in the self-sacrificing example and call of Christ.—D.J.H.

287. F. MUSSNER, "Kirche und Israel in neutestamentlicher Perspektive," *UnaSanc* 38 (2, '83) 99-104.

The article reflects on the church's separation from Israel according to the NT, the main reasons for this separation, Jesus as the new cult place, the eschatological and spiritual interpretations of the promise of the land, Jesus the Jew, the "hardening" and saving of Israel, and the church as the mediator of Israel's spiritual heritage.—D.J.H.

288. P. ROLLAND, "Le ministère pastoral, ambassade au nom du Christ," *NouvRevThéol* 105 (2, '83) 161-178.

Nowhere in the NT is there a Christian community without an accredited representative of Christ (a member of a college having responsibility) at its head. The basis of pastoral ministry according to the NT was the mission of the Twelve and of the others who carried it on. Pastors today are the heirs of the first apostles in all their functions, including their responsibility for Christian worship. Pastoral ministry finds its deepest significance in the mystery of Christ's love for his church.—D.J.H.

289. R. SCHWARZ, "Mündige Gemeinden in einer hierarchisch strukturierten Kirche? Biblische Hilfen in einem innerkirchlichen Spannungsfeld," *BibLiturg* 56 (2, '83) 111-117.

This investigation of how the community as a whole and its leaders worked together in the earliest church seeks to illuminate how priests and laity should function in the church today.—D.J.H.

Various Themes

290. P. J. ACHTEMEIER, "An Apocalyptic Shift in Early Christian Tradition: Reflections on Some Canonical Evidence," *CathBibQuart* 45 (2, '83) 231-248.

Paul was convinced that the apocalyptic change from the old aeon to the new aeon was im-

mediately before him and that its coming was sure. But in the Deuteropauline writings (Colossians, Ephesians, Pastorals), there was a shift in apocalyptic expectation away from the future and into the present, with a corresponding increase in emphasis on realities now at work in the world. The shift observed in the Pauline corpus was duplicated most clearly in the shift from the Synoptic to the Johannine perspective, though hints of that shift were already present as the Synoptic tradition moved from its initial formulation in Mk to its expansion in Mt and Lk.—D.J.H.

291. P. ADNÈS, "Le sacrement de Pénitence. Chapitre II: Ses fondements néotestamentaires," *EspVie* 93 (27, '83) 385-392.

The sacrament of penance is based first of all on Jesus' call to *metanoia* and his welcoming of sinners. It is also rooted in his identity as the Son of Man who can forgive sins (see Mk 2:1-12 parr.). Matthew stressed the ecclesial and disciplinary aspects of penance (see Mt 16:17-19; 18:18), whereas John emphasized its spiritual and pneumatic dimensions (see Jn 20:19-23).—D.J.H.

292. E. BEST, "Healing and the New Testament," *IrBibStud* 5 (2, '83) 65-72.

In estimating the extent to which the NT is normative for us with regard to nonmedical healing, we must take into account the following factors: The NT is often unclear as to the nature of the illnesses of those who were healed, gives different answers to the question of why they were healed, ascribes sickness to different theological causes, allows that non-Christian healing exists, indicates that nonmedical healings sometimes fail, and relates to a very different world from the one in which we live.—D.J.H.

293. M. C. BOYS, "Parabolic Ways of Teaching," *BibTheolBull* 13 (3, '83) 82-89.

The article draws together predominant themes in studies of Jesus' parables, discusses parabolic ways of teaching the parables, explores implications for teaching parabolically, relates the parabolic model to other models of teaching, and illustrates this approach with reference to feminism and the resurrection.—D.J.H.

294. F. BRÄNDLE, "Bienaventurados, ¿cuándo, dónde, por qué? Aproximación a una lectura de las 'bienaventuranzas' bíblicas," *RevistEspir* 42 (167, '83) 197-218.

The biblical beatitudes must be understood within the framework of salvation history. The first part of this article focuses on the OT contexts in which people are declared blessed: descendants, the land, the cult, wise conduct, and joy after suffering. The second part explores the salvation-historical dimensions of the NT beatitudes with reference to Mary (Lk 1:45), Jesus' beatitudes, suffering and joy against the dialectic between finality and history, the blessing on those who hunger and thirst for justice (Mt 5:6), the macarisms in the Fourth Gospel, and their equivalent in Paul's letters.—D.J.H.

295. R. E. BROWN, "Diverse Views of the Spirit in the New Testament," *Worship* 57 (3, '83) 225-236.

The NT reflection on the Holy Spirit was part of the early Christian attempt to understand Jesus' resurrection, baptism, conception, and role in creation. The NT contains different views of how the Spirit works in the church: by charisms (Paul), in offices (Pastorals), as the great moving Spirit (Acts), and as the Paraclete (John). The biblical writers distinguished between the human spirit that comes from God and a special Spirit that comes from God.—D.J.H.

296. J. COLLINS, "New Testament Cosmology," *Concilium* 166 ('83) 3-7.

In the wisdom and apocalyptic traditions of Hellenistic Judaism, salvation was bound up with the understanding of the cosmos. The NT writers inherited this conviction, which shaped the development of Christian eschatology and Christology.—D.J.H.

297. R. FARICY, "The Power of Jesus over Sea and Serpent," *BibToday* 21 (4, '83) 260-267.

The biblical images of the sea and the serpent symbolize evil in the world, all the evil that menaces us. Jesus showed his lordship over the sea (see Mk 4:37-41; 6:47-51) and the serpent (see Jn 3:14-15; 19:37).—D.J.H.

298. L. FRANKOVICH, "Apocalyptic literature: Ends and beginnings," *HomPastRev* 83 (10, '83) 29-32, 46.

The citizens of the apocalyptic era, from 200 B.C. to A.D. 200, expected a catastrophic end of the world very soon. The NT authors met this challenge by placing it in the general context of the Christian belief in God as the one who makes new beginnings out of old ends.—D.J.H.

299. J. GALOT, "Perché parliamo di 'Eucaristia,'" *CivCatt* 134 (3190, '83) 357-368.

The early Christian understanding of *eucharistein* and the Eucharist cannot be explained adequately in terms of the Jewish ideas of *bērākā* and *tôdā*. Rather, the Christian usage reflects Jesus' divine sonship and his relationship with the Father in carrying out his mission.—D.J.H.

300. M. GOŁĘBIEWSKI, "Jedność Pisma Świętego jako zasada hermeneutyczna (Die Einheit der Bibel als hermeneutisches Prinzip)," *CollTheol* 53 (1, '83) 5-17.

Because of the unity of Scripture, the OT cannot be understood without the NT. The proper Christian reading of the OT must see its fulfillment in Jesus and his church.—J.P.

301. E. HAMEL, "Ecriture et théologie morale. Un bilan (1940-1980)," *Studia Moralia* [Rome] 20 (2, '82) 177-193.

Between 1940 and 1950, some moralists thought that a return to the Bible would heal moral theology of its "naturalism." From 1970 to 1980, there was growing skepticism about the virtues and effects of this return. In the intervening period, several fruitful meetings of exegetes and moralists revealed both the great riches of the Bible and the complexity of using the Bible in moral theology. The early Christian community's role in mediating between Scripture and moral theology is illustrated by what Acts tells about the entry of pagans into the church and the decree of the Jerusalem council.—D.J.H.

302. J. JEREMIAS, "Dio Abba-Patro" [God Abba-Father], *BibRevuo* 18 (2, '82) 19-30.

The idea of God as Father ("Abba") is explained with reference to the OT, Palestinian Judaism, the prayer of Jesus, the Gospels, and the Lord's Prayer.—D.J.H.

303. D. H. JUEL, "The Old Testament in Christian Proclamation: A New Testament Perspective," *WordWorld* 3 (3, '83) 231-237.

Christian views of the OT as the word of God should be shaped by Paul's writings and practice. Christian preachers today must (1) respect the historical and theological particularity of the OT, and (2) acknowledge the continuing problem of a Jewish community that does not accept Jesus as Christ.—D.J.H.

304. W. KIRCHSCHLÄGER, "Voraussetzungen und Wege des Friedens. Erwägungen und Imperative aus biblischer Sicht," *BibLiturg* 56 (2, '83) 100-111.

After reviewing fundamental ideas about peace in the Bible, the article considers the pre-suppositions of peace (conversion and faith, relationship to God, cultivation of love); the ways of peace (the vision of the world and of humanity as God's creation, encounter in love, realization of God's reign, beginning peace in one's own house, prayer for the gift of peace); and the tasks of peace awaiting us.—D.J.H.

305. A. KÖBERLE, "Das griechische und das biblische Verständnis von Seele," *TheolBeitr* 14 (3, '83) 133-142.

The Greeks understood the human person as having a noble part (soul) and an ignoble part (body). In the biblical tradition, however, soul and body form an indivisible unity before the Lord; the hope of immortality rests in God, not in the nature of the soul.—D.J.H.

306. J. G. LODGE, "Strength Out of Weakness," *BibToday* 21 (4, '83) 235-241.

After reflecting on some echoes of the book of Daniel in the NT, the article focuses on three ideas for which the early Christians seem most indebted to that book: the kingdom (or reign) of God, the reign of the "saints," and the resurrection.—D.J.H.

307. M. MAHONEY, "Paraenesis, the Oikonomia and the Expectation of the Parousia in the Early Church," *MillStud* 11 ('83) 57-73.

The equation of the early church's expectation of the parousia with a mistaken apocalyptic belief in the imminent end of the world is unfounded, since it ignores the paraenetic context of the imminence statements. This thesis is developed with reference to Paul's writings, the apostolic kerygma, the OT, Hebrews and Revelation, and the teaching about the two ages. [To be continued.]—D.J.H.

308. J.-L. MARION, "Verklärte Gegenwart," *IntKathZeit/Communio* 12 (3, '83) 223-231.

According to the NT writers, the ascension of Jesus opened up an entirely new, "resurrected" form of the present. This idea was developed in terms of blessing by Luke, distance by John, and sending by Matthew.—D.J.H.

309. T. McCAUGHEY, "Conscience and Decision-Making in some Early Christian Communities," *IrBibStud* 5 (3, '83) 115-131.

That *syneidēsis* in Paul's writings most often means "awareness/consciousness" rather than "conscience" becomes clear when the individual occurrences (2 Cor 4:1-6; 5:11-21; 1 Cor 4:1-7; Rom 2:14-16; 9:1; 2 Cor 1:12) are examined in context. In the Johannine writings, the Paraclete functions in a way not dissimilar to Paul's idea of *syneidēsis* under the Holy Spirit.—D.J.H.

310. G. W. E. NICKELSBURG, "Reading the Hebrew Scriptures in the First Century: Christian Interpretations in Their Jewish Context," *WordWorld* 3 (3, '83) 238-250.

This survey of some types of NT interpretation of the Hebrew Scriptures notes how these interpretations stand in continuity and discontinuity with contemporary Jewish interpretations. After considering methods and texts bearing on the fundamental Christian assertion that "the time is fulfilled," it treats the Servant of the Lord, Torah and wisdom, and the patriarchs as paradigms. Early Christian interpretations of Scripture had deep roots in Jewish tradition. The nuances of these

interpretations and their divergence from Jewish tradition were governed by the church's resurrection faith and the estimation of Jesus resulting from it.—D.J.H.

311. L. NIETING, "Humor in the New Testament," *Dialog* 22 (3, '83) 168-170.

Several NT narratives place persons in situations in which normal action becomes odd and therefore humorous. Humorous hyperbole is often used for polemical purposes. But there is no evidence in the NT of humor serving as a means of creating community or unseating authority.—D.J.H.

312. A. OJEDA, "El tema escatológico en el Nuevo Testamento," *Mayéutica* 9 (25, '83) 5-47.

After defining the term "eschatology" and sketching its uses by theologians throughout history, the article discusses eschatology in the OT and among various Jewish groups (Hasideans, Essenes, Sadducees, Pharisees, Zealots). The part on eschatology in the NT considers various modern interpretations, NT eschatology in relation to Jewish eschatology, the teaching of John the Baptist, and the message of Jesus in the Synoptic Gospels and his preaching of God's kingdom.—D.J.H.

313. J. PATHRAPANKAL, "'To Cultivate and Guard Eden' (Gen 2:15): Reflections on a Biblical Theology of Work," *Jeevadhara* 13 (75, '83) 177-185.

After sketching the OT theology of work (see Gen 1:26-31; 2:15), the article considers Jesus the worker, Paul as a model worker, and the Thessalonian crisis. To evaluate the entire reality of work as a punishment for sin is theologically incorrect.—D.J.H.

314. D. A. PRIEBE, "The Unity of the Testaments," *WordWorld* 3 (3, '83) 263-271.

This examination of the unity of the Testaments deals with unity as a problem, the history of traditions and eschatology, the history of meaning as open-ended, Jesus crucified and risen as the meaning of history, and Jesus as the future of all history.—D.J.H.

315. J. M. SÁNCHEZ CARO, "Bendición y eucaristía. Veinticinco años de estudios sobre el género literario de la plegaria eucarística," *Salmanticensis* 30 (2, '83) 123-147.

Since J. P. Audet published his first treatment of the Jewish *bērākā* in 1958, a whole series of interdisciplinary studies (which could well serve as models of the genre) has continued to appear in the fields of OT and NT exegesis, Judaism and the history of primitive Christianity, Jewish and Christian liturgy, ecumenism and patrology, the human sciences, and the history of dogma. This article reviews the past twenty-five years of research, singling out the results that may be regarded as established (e.g. the biblical and Jewish background of the Christian anaphora, and the meaning of *eulogēin* and *eucharistein* in relation to *bērākā*), indicating points that bear further investigation, and offering some theological animadversions in the interest of systematic and pastoral theology.

316. H. SCHÖNDORF, "Mutter—Schwester—Jüngerin. Biblische Erwägungen zur Gestalt Mariens," *GeistLeb* 56 (3, '83) 185-191.

Both Luke and John placed Mary at the beginning and end of Jesus' activity. They presented her as the mother, sister, and disciple of Jesus at one and the same time.—D.J.H.

317. D. SENIOR, "Enemy Love: The Challenge of Peace," *BibToday* 21 (3, '83) 163-169.

Jesus' teaching on love of enemies (see Mt 5:43-44; Lk 6:27-28) was ultimately based on his

teaching about God's graciousness and compassion. The cross of Jesus stands as a challenge to worldly values, a symbol of active commitment to transformation of the world, and a sign of victory.—D.J.H.

318. A. J. TAMBASCO, "The Bible and Nuclear War: A Case Study in Methodology for Christian Biblical Ethics," *BibTheolBull* 13 (3, '83) 75-81.

Reading the Bible as story is one effective way of showing what the text means today and bringing it to bear on modern ethical questions. This process is illustrated with reference to nuclear warfare in light of R. J. Daly et al., *Christian Biblical Ethics* (1984) and D. Aukerman, *Darkening Valley* (1981).—D.J.H.

319. J. TINSLEY, "Tragedy, Faith and Irony," *EpworthRev* 10 (2, '83) 62-69.

Irony is the best kind of Christian speech to reflect the paradoxical nature of the gospel. In the Fourth Gospel, faith is the basis of a special insight into the ironies of the incarnation. Paul was also aware of the ironical nature of what he called the mystery of Christ. Something of the indirect innuendo and ironical manner of Jesus himself can be discerned behind the NT narratives.—D.J.H.

320. M. VELLANICKAL, "Just Society: Biblical Perspective," *Biblehashyam* 8 (2, '82) 81-93.

The concept of the just society is first traced through the various stages of the OT, and then considered in the NT under the following headings: the paradox of the incarnation, Jesus' vision of society, justice and the worship of God, love as the heart of the gospel, Jesus and the poor, and Jesus and riches. Jesus has paved the way for the just society by introducing the power of the kingdom of God in the midst of the world.—D.J.H.

321. H.-J. VENETZ, "Vom Umgang mit Widerspruch: Was lehren Gemeindeerfahrungen des NT?" *Orientierung* [Zurich] 47 (10, '83) 117-121.

The conflicts in the NT churches were resolved variously and not necessarily in an exemplary manner [see § 27-1116]. Even though the NT does not provide norms or rules for dealing with dissent, it does offer principles that can constitute a normative framework. Twelve such principles are stated and explained.—D.J.H.

322. J. F. WALVOORD, "Interpreting Prophecy Today. Part 4: The Kingdom of God in the New Testament (continued)," *BiblSac* 139 (556, '82) 302-311.

This installment [see § 27-332] discusses the references to the kingdom in Mk, Lk, Jn, Acts, the Epistles, and Revelation, respectively. It concludes that many OT and NT passages clearly delineate a kingdom subsequent to Christ's second coming, a kingdom on earth involving a temporal rule of Christ and fulfilling the anticipations of the prophecy of a thousand-year kingdom.—D.J.H.

THE WORLD OF THE NEW TESTAMENT

323. R. S. KRAEMER, "Women in the Religions of the Greco-Roman World," *RelStudRev* 9 (2, '83) 127-139.

The study of women in early Christianity has concentrated on the positions of leadership and authority that women held (or did not hold) in the earliest churches and the extent to which these are normative or prescriptive for the churches today. Most of the work on women in ancient

Judaism has been done by Christians interested in the Jewish context of Christianity or in the exegesis of the Hebrew Bible as Christian Scripture. Research on goddesses and women's activities in other Greco-Roman religions has been undertaken by classicists as part of the general renewal of interest in the study of women in antiquity, and lacks for the most part the theological agenda of the Christian and Jewish studies. In the future there must be greater integration of our knowledge about women in antiquity into our paradigms, more attention to the available ancient sources, and openness to what can be learned from studies of women in other cultures. An extensive bibliography (pp. 133-139) is included.—D.J.H.

324. G. MUSSIES, "Greek as the Vehicle of Early Christianity," *NTStud* 29 (3, '83) 356-369.

This article synthesizes the evidence for the use of Greek alongside other languages in Palestine and the Diaspora by Jews, early Christians, and adherents of various oriental religions. The finds of the past decade have corroborated the picture of a multilingual Palestine in the 1st century.—D.J.H.

325. K.-W. TRÖGER, "Judentum—Christentum—Gnosis," *Kairos* 24 (3-4, '82) 159-170.

The first two parts of this article consider Judaism in relation to early Christianity and gnosticism, with special emphasis on Jewish influences and the growth of anti-Judaism. The third part focuses on the complex relationship between ecclesiastical Christianity and gnostic Christianity, with specific reference to Christology.—D.J.H.

326. E. M. YAMAUCHI, "Magic in the Biblical World," *TynBull* 34 ('83) 169-200.

Both the OT and the NT were born in environments permeated with magical beliefs and practices. After discussing various definitions of magic, the article considers magic in relation to love (charms, aphrodisiacs), hate (drugs, curses, the evil eye), and danger (serpents, amulets).—D.J.H.

Archaeology

327. S. ALLEGRETTI, "Una tomba del primo periodo romano sul Monte Oliveto," *StudBibFranc LibAnn* 32 ('82) 335-354, plates 27-32.

This report about a burial cave discovered on the Mount of Olives describes the plan of the tomb as a whole, the most important parts of the complex, the eight ossuaries [see § 28-337], and the ceramic finds (jugs, pots, pans, pitchers, ointment jars, lamps). The nature of the finds and the form of the tomb's loculi indicate that it was used between 37 B.C. and A.D. 68.—D.J.H.

328. D. T. ARIEL, "A Survey of Coin Finds in Jerusalem (Until the End of the Byzantine Period)," *StudBibFrancLibAnn* 32 ('82) 273-326.

Drawing on coins from excavations, surface finds, and hoards, the article reconstructs the coin currency of Jerusalem during nine periods: Neo-Babylonian, Persian, Hellenistic, Hasmonean, Herodian, First Revolt, between the revolts, late Roman, and Byzantine. No coin currency existed in Jerusalem until sometime in the 4th century B.C. The acceptance of a coined money economy grew in the Hellenistic period, culminating with the opening of the first mint of bronze coins by John Hyrcanus I under Antiochus VII (132/131–131/130 B.C.). With the establishment of this mint, Jerusalem's bronze currency changed from one of many varied sources to an entirely indigenous currency, which continued generally uninterrupted until Jerusalem's destruction in

A.D. 70. Jerusalem's currency after A.D. 70, however, reflects its total incorporation into the Roman world. A 25-page index of coin finds in Jerusalem is appended.—D.J.H.

329. V. C. CORBO, "Ripreso a Cafarnao lo scavo della città. Relazione preliminare alla XIV campagna," *StudBibFrancLibAnn* 32 ('82) 427-446, plates 97-106.

This article reports on the nonceramic objects discovered at Capernaum during the 1982 campaign [see § 28-331]. After discussing the walls, rooms, courtyards, and coins with reference to the strata in which they were found (late Hellenistic, late Roman-Byzantine, medieval), the final section of the article examines the 1982 evidence in relation to the discoveries made during earlier seasons of excavation.—D.J.H.

330. E. DAMATI, "'rmwn ḥlqyh (The Palace of Ḥilkiya)," *Qadmoniot* 15 (4, '82) 117-121.

Excavation of a palace at Khirbet al-Muraq, west of Hebron, has revealed numerous rooms with a central courtyard and a strong gate on the south side. The size of the palace (42 by 37 meters), its Herodian style showing Nabatean influence, and other finds attest to the affluence of Edomite culture before the Jewish War. The triclinium, built in the middle of the courtyard and open to the north, is the only one of its kind in Palestine. The ceramic material dates from the Second Temple period; coins from the second and third years of the Jewish War suggest that the palace was destroyed in A.D. 68 when Vespasian sent a force to raid the area. (A Hadrianic coin comes from a disturbed level and is not related to the palace.) One of the building stones bears an inscription (in Greek): "Ḥilkiya, son of Simon, wrote [this]."—A.J.S.

331. S. LOFFREDA, "Documentazione preliminare degli oggetti della XIV campagna di scavi a Cafarnao," *StudBibFrancLibAnn* 32 ('82) 409-426, plates 83-96.

The area of Capernaum excavated in 1982 is immediately to the west of the sacred precinct in which the house of Peter was discovered in 1968. The 1982 campaign yielded material from the late Hellenistic, late Roman-Byzantine, and medieval periods. The first part of this article describes the ceramic objects [see § 28-329], and the second part draws some historical conclusions about Capernaum.—D.J.H.

332. B. Z. LURIA, "Ḥnwkt ḥwmt yrwšlym šl byt ḥšmw'm'y (The Hasmonean Wall of Jerusalem)," *Beth Mikra* [Jerusalem] 28 (2, '83) 180-184.

In addition to the three walls of Jerusalem known to have existed at the end of the Second Temple period, there was a fourth wall that protected the upper city and was beleaguered by Titus sometime after he conquered the Temple Mount. According to Josephus (*Ant.* 13:181-182; see 1 Macc 12:35-36), Jonathan the Hasmonean built a new wall in the center of the city during his struggle with the Hellenists. Its festive dedication is described in *Pesiqta Rabbati*.—D.J.H.

333. E. M. MEYERS, J. F. STRANGE, AND C. L. MEYERS, "Second Preliminary Report on the 1981 Excavations at en-Nabratein, Israel," *BullAmSchOrRes* 246 ('82) 35-54. [See § 27-1170.]

It is now possible to delineate more clearly the history of Nabratein: period I—early Roman (A.D. 1-135); period II—middle Roman (ca. A.D. 135-250 = synagogue 1); period IIIa—late Roman (A.D. 250-306 = synagogue 2a); period IIIb—late Roman (A.D. 306-350/363 = synagogue 2b); and period IV—Byzantine 2 and early Arab (ca. A.D. 564-700 = synagogue 3). In comparison with the other villages excavated by the Meiron team, Nabratein was commercially oriented more eastward to the Rift Valley and the eastern Diaspora. Sixteen figures accompany the article.—D.J.H.

334. W. NEIDINGER, "A Typology of Oil Lamps from the Mercantile Quarter of Antipatris," *TelAviv* 9 (2, '82) 157-169, plates 21-24.

The lamps and lamp fragments excavated at Tell Aphek (Antipatris) from 1978 to 1980 underscore the extent to which Roman Antipatris participated in the culture of the Roman provinces of the Middle East, and provide valuable aid in analyzing the stratigraphy of the site. The catalogue of forty-six items is presented under six headings: lamps of the Hellenistic period (two), Herodian lamps (six), Roman provincial lamps (thirty-one), transitional lamps (five), Byzantine lamp (one), and Arabic lamp (one).—D.J.H.

335. E. D. OREN, "Excavations at Qasrawet in North-Western Sinai. Preliminary Report," *IsrExplJourn* 32 (4, '82) 203-211, plates 27-29.

In 1975 and 1976, Oren directed the North Sinai Expedition of Ben Gurion University of the Negev's systematic exploration of Qasrawet, a site in the northern Sinai discovered in 1909. Four additional settlement sites were recorded and investigated to the east and southeast of the central site. At the central site, a Nabatean temenos with monumental temples and an extensive necropolis were uncovered, the overall plan of this settlement traced, and its occupational history down to virgin soil established. The Nabatean settlements at Qasrawet were evidently not walled or fortified in any way. The site was not a city but rather an administrative, commercial, and religious center occupied by spacious public buildings and a vast cemetery. It was most likely designed for providing caravans with religious and other services, and with storage facilities. The domestic dwellings were presumably tents or huts. Ceramic finds at the earliest outlying settlement indicate that Qasrawet was first occupied in the 2nd century B.C. The permanent Nabatean center at Qasrawet was already established on a grand scale by the 1st century B.C. Its monumental stone architecture testifies to a prosperous Nabatean community in northwestern Sinai during the first two centuries A.D. The late Roman fortified settlement that succeeded the Nabatean occupation after an interval of about a century is also discussed.—E.G.B.

336. A. OVADIAH ET AL., "Hmqdš hrwmy bqdš šbglyl h'lywn (The Roman Temple at Qedesh in Upper Galilee)," *Qadmoniot* 15 (4, '82) 121-125.

Known also from the Maccabean and Herodian periods, Qedesh in Upper Galilee flourished during the 2nd and 3rd centuries A.D., when a Roman temple was constructed there in stages. Inscriptions from A.D. 117/118, 190, and 214/215, as well as lavish Corinthian architectural decorations, place the temple firmly in those two centuries. Measuring about 17 by 20 meters, it had a portico and sanctuary, and was situated in a temenos. Although its total height and mode of roof construction are uncertain, the remains of its east wall rise to a height of eleven meters. Evidence suggests that the earthquake of A.D. 363 may have destroyed it. The inscriptions and eagles over its lintels indicate that Baal Shamin was worshiped in the temple. A figure carved in a niche is shown pouring a libation from a krater. Kraters at the north and south doors, along with narrow trenches cut so as to cross into the temple, are consistent with this type of worship. Architectural details reveal similarities with the synagogues of Upper Galilee. The article was prepared in collaboration with M. Fischer, I. Roll, and G. Solar.—A.J.S.

337. E. PUECH, "Ossuaires inscrits d'une tombe du Mont des Oliviers," *StudBibFrancLibAnn* 32 ('82) 355-372, plates 33-38.

Among the eight ossuaries discovered by S. Allegretti in a tomb on the Mount of Olives [see § 28-327], two bear interesting inscriptions. The first inscription, in Aramaic, can be translated as follows: "Joseph son of Elasah: a chariot has brought the bones of your mother, Amma, to

Jerusalem.” A second ossuary is inscribed with the name Ḥaliba (or Ḥaluba) written in several different ways, suggesting the foreign origin of the family buried in the cave (see Acts 2:5, 9-11).—D.J.H.

338. D. W. ROLLER, “The Northern Plain of Sharon in the Hellenistic Period,” *BullAmSchOrRes* 247 ('82) 43-52.

This article examines the Hellenistic sites in the northernmost Plain of Sharon, an area of ca. 150 square kilometers lying north of the Hadera River and adjoining the Mediterranean coast. Chronologically, the study is limited to the period from 332 to 10 B.C. The sites reviewed are Stratonospyrgos (later Caesarea), Krokodeilonpolis, Tell Mevorakh, Tell Zeror, Tell Esur, Maioumas, Tell Burega, and Tell Duda'im. Ancient sources citing Stratonospyrgos and Krokodeilonpolis are listed. The northern Sharon, a distinct population unit in Hellenistic Palestine, was a prosperous agricultural region. Its products were collected at the two ports of Stratonospyrgos and Krokodeilonpolis for distribution overseas. Wealthy manor farms occupied the inland plain. After its decline in the 1st century B.C., Roman intervention brought peace and a slight renewal, which was nullified by an earthquake in 31 B.C. Herod's construction of Caesarea on the site of Stratonospyrgos (see Josephus, *War* 1:156; *Ant.* 14:76) completely reoriented the regional economy, although he did not forget its strong agricultural tradition.—E.G.B.

339. D. SCHLESINGER, “'bn-ql' mdwr (A Lead Slingshot from Dor),” *Qadmoniot* 15 (4, '82) 116.

Four lead slingshots were discovered at the bottom of a fishpond about one hundred meters northeast of the tell at Dor. Two are decorated in relief with patterns of winged lightning, one is smooth, and one bears these inscriptions in Greek on either side: “victory over Trypho” (*Tryphōno nikē*), and “hurry” (*proseusai*). Comparison with similar lead slingshots and the location of the find suggest that these slingshots belonged to the army of Antiochus VII, who besieged Trypho at Dor in 139/138 B.C.—A.J.S.

340. B. SCHWANK, “Neue Funde in Nabatäerstädten und ihre Bedeutung für die neutestamentliche Exegese,” *NTStud* 29 (3, '83) 429-435.

Long before it became part of the Roman province of Arabia in A.D. 106, Nabatea (and Petra in particular) was strongly influenced by the Roman-Hellenistic style of architecture and corresponding culture. Archaeological discoveries in Nabatean cities have yielded important comparative material for NT exegetes, suggesting that the impact of Roman-Hellenistic cultural influences on Palestinian cities must have been even greater.—D.J.H.

341. L. D. SPORTY, “Identifying the Curving Line on the Bar-Kokhba Temple Coin,” *BibArch* 46 (2, '83) 121-123.

The curving line beneath the Temple facade's crownwork on a Bar Kokhba coin most likely represented the large and imposing golden grapevine mentioned in Josephus' descriptions of the Jerusalem Temple (see *War* 5:210; *Ant.* 15:395). The use of this motif was probably intended to strengthen Jewish resolve to restore the glory of the Second Temple under Bar Kokhba's leadership.—D.J.H.

342. Y. TSAFRIR, “Qasrawet: Its Ancient Name and Inhabitants,” *IsrExplJourn* 32 (4, '82) 212-214.

A passage from book 6 of Pliny's *Historia Naturalis* may help us to identify ancient Qasrawet

[see § 28-335]. The passage refers to an area in the interior of the desert that was occupied by Arabs named Autaei; the area referred to is near Qasrawet. Thus the name Qasrawet could be derived from the Latin *castrum Autaei* or the Greek *kastron Autaioi*. The Arabic form of the name, Qasrawet or Qasr Gheit, is close to such an origin not only in sound but also in meaning, for *qasr* in Arabic means “fortress.” This identification complements rather than contradicts J. Starcky’s reconstruction of the ancient name in 1954-55, which was later supported by J. Strugnell.—E.G.B.

343. J. ZIAS, “Three Trephinated Skulls From Jericho,” *BullAmSchOrRes* 246 (’82) 55-58.

Roman medical texts from the 1st century A.D. mention trephination as a routine surgical procedure for removing objects embedded in the skull. Examination of three skulls from a Roman-period tomb near Jericho suggests that the surgeons who performed trephinations on them derived their knowledge from these medical texts. Four figures accompany the article.—D.J.H.

Archaeology, § 28-405.

Dead Sea Scrolls

344. M. BROSHI, “Beware the Wiles of the Wanton Woman,” *BibArchRev* 9 (4, ’83) 54-56.

Wiles of the Wanton Woman (4Q184) reflects the Essene fear of and contempt for women. This Qumran fragment was apparently modeled after Proverbs 5-7.—D.J.H.

345. J. A. DRAPER, “A Targum of Isaiah in 1 Q S III, 2-3,” *RevQum* 11 (2, ’83) 265-269.

When the clause *ky’ bs’wn rš’ mhršw wgw’lym bšybtw* in 1QS 3:2-3 is read alongside *Targum Jonathan* of Isa 9:4, the following translation results: “Because his dealing is with the measure of wickedness, and pollutions (defile) his repayments.” Isa 9:4 was used to give scriptural warrant for excluding nonmembers from all contact with the Qumran community.—D.J.H.

346. F. GARCÍA MARTÍNEZ, “Bibliographie,” *RevQum* 11 (2, ’83) 295-320.

The first section in this bibliography of Qumran research provides publication data for Qumran works, related works, collective works, reeditions or translations, and thesis manuscripts. The second part is devoted to articles and reviews published in periodicals. Altogether 256 items are included.—D.J.H.

347. S. A. KAUFMAN, “The Temple Scroll and Higher Criticism,” *HebUnCollAnn* 53 (’82) 29-43.

The various compositional patterns used in the Qumran *Temple Scroll*, especially the extremely complex patterns of paraphrastic conflation, fine conflation, and modified Torah quotation, must be assumed to have been used in the formation of the OT Pentateuch. But the very complexity and variety of those patterns make higher criticism a dubious endeavor. Only in the simplest cases of gross conflation, original composition, or extended quotation does the critic have any chance of understanding the history of the text. If the witness of 11QTemple be heeded, linguistic evidence offers the firmest clues toward accurate disentanglement of redactional layers.—D.J.H.

348. J. KOENIG, “Réouverture du débat sur la Première Main rédactionnelle du rouleau ancien d’Isaïe de Qumrân (1 Q Is^a) en 40, 7-8,” *RevQum* 11 (2, ’83) 219-237.

The first hand of 1QIsa^a contains only 40:6b, 7aα, and 8b; a second hand has added in between

the lines and in the margin 7a β , 7b, and 8a. If the Masoretic text is taken as the base text, then this variation can be explained as an error of homoeoteleuton. Against this hypothesis, however, are the facts that the first hand of IQIsa^a agrees with the Septuagint (pre-Origen), and that paleographic study of the two hands of IQIsa^a shows the second hand to be notably later than the first. This conclusion is reinforced by the differing orthography of the two hands.—M.P.H.

349. M. R. LEHMANN, "11 Q Ps^a and Ben Sira," *RevQum* 11 (2, '83) 239-251.

Evidence suggests that 11QPs^a is a liturgical work that was not intended to represent a scriptural rendition of the Psalms. While almost all the other Psalm scrolls follow the canonical Masoretic sequence, 11QPs^a takes great liberties in the sequence of the chapters, in the same way that Jewish liturgy has always ordered the Psalms in a sequence suitable for prayer. Additional evidence that 11QPs^a was intended for liturgical use is the insertion of a refrain after each verse in Psalm 145 and the intermingling of biblical and nonbiblical texts. The large amount of Ben Sira material in 11QPs^a becomes apparent when one allows for a high degree of freedom in textual transmission. A similar treatment of Ben Sira material in the talmudic and midrashic texts shows that the use of Ben Sira within the liturgy to supplement biblical texts was approved.—M.P.H.

350. W. O. MCCREADY, "The Sectarian Status of Qumran: The Temple Scroll," *RevQum* 11 (2, '83) 183-191.

Many of the Dead Sea scrolls indicate that Qumran had a policy of distinguishing itself from the larger society by separating from the Temple service and the economy of the Temple in Jerusalem. But a different perspective emerges from *Temple Scroll*. Apart from the unusual feature of God's speaking in the first person in this scroll, another new element of 11QTemple is its great concern with a detailed plan for the Temple complex and Temple practices. Column 47 attempts to establish cultic purity for Jerusalem, but this ritual particularization of Jerusalem is not directly related to the cult of the Temple. Rather, it addresses the economy of Jerusalem and indirectly the economy of the Temple. At issue is the cleanness of major goods such as wine, oil, food, liquids, and even cattle skins. Jerusalem would not maintain its holy status if goods were brought into the city in skin containers made from animals that had not been slaughtered in Jerusalem. This regulation can be compared with Josephus, *Ant.* 12:146, which reports a decree of Antiochus III regarding reverence for the Temple and Jerusalem; the decree reflects the necessity of distinguishing between clean and unclean skins coming into Jerusalem in the Seleucid era. This column of *Temple Scroll* may reflect an early stage when Jerusalem had a particular status, which finds some validation in Josephus' account.—M.P.H.

351. H. A. MINK, "Die Kol. III der Tempelrolle. Versuch einer Rekonstruktion," *RevQum* 11 (2, '83) 163-181.

Since there is no outer border preserved around the writing area in column 3 of 11QTemple, the first task in restoring the text is to determine the probable length of the lines in the column. Lines 11-15 seem to offer the best possibility of discovering line length. What remains of the column appears to be part of a well-planned composition concerning the construction of the sanctuary precincts. Lines 2-7 seem to give regulations for the materials to be used in constructing the Temple. Lines 8-13 direct that the features in the inner part of the Temple should be of gold, and lines 14-18 deal with the features outside the Temple, which were probably to be made of bronze. This reconstruction of the column attempts to follow the probable method of the author of the scroll, discovering for each theme the relevant OT regulations and developing their sectarian application.—M.P.H.

352r. J. POUILLY, *La Règle de la Communauté de Qumrân* [NTA 21, p. 354].

P. A. MANTOVANI, "La stratificazione letteraria della *Regola della Comunità*: a proposito di uno studio recente," *Henoch* 5 (1, '83) 69-91.—Pouilly has developed and even radicalized J. Murphy-O'Connor's intuitions about the literary stratification of the Qumran *Manual of Discipline*. The first part of the article describes the four strata of composition distinguished by Murphy-O'Connor and Pouilly. The second part treats these strata as three distinct traditions developed in the first half of the 2nd century B.C. (A) and between 150 B.C. and 100-75 B.C. (B and C).—D.J.H.

353. L. A. SINCLAIR, "Hebrew Text of the Qumran Micah Pesher and Textual Traditions of the Minor Prophets," *RevQum* 11 (2, '83) 253-263.

The reconstruction of the Hebrew text of Micah as preserved in the Qumran material appears to be closer to the Masoretic tradition than to the *Vorlage* of the Septuagint. Significant divergence occurs, with the Masoretic text and the Qumran material agreeing against the Septuagint. There is only one significant example of Qumran material agreeing with the Septuagint against the Masoretic text (1QpMic frgs. 1; 2; 4; 5, line 3). It seems that an argument for a third independent textual tradition of Micah represented at Qumran is not supported by the reconstruction of the texts. The provisional conclusion is that there were two textual traditions for Micah: Egyptian (Septuagint) and Palestinian (MT).—M.P.H.

354. Y. THORION, "Der Vergleich in 1 Q Hodayot," *RevQum* 11 (2, '83) 193-217.

Poetic comparisons are very frequent in the OT, and they are also a feature of Qumran literature, especially 1QH. The mark of the poetic comparison in 1QH is the particle *k-* (or *kmw*). The comparisons have two main elements: the semantic combination of the comparison (i.e. the elements from which the comparison is constructed), and the syntactic construction. The comparisons are influenced by the OT, especially Jeremiah, Psalms, Isaiah, Proverbs, and Ezekiel.—M.P.H.

355. E. TOV, "A Modern Textual Outlook Based on the Qumran Scrolls," *HebUnCollAnn* 53 ('82) 11-27.

Prior to 1947, OT textual research proceeded on the consensus that regarded the Masoretic text, the Septuagint, and the Samaritan Pentateuch as the three textual streams of the Bible, indicated as either recensions or text-types. Even the Qumran finds did not change this outlook. But in fact the greater part of the Qumran biblical manuscripts that have been described as Septuagintal or proto-Samaritan are individualistic and independent. Furthermore, the terms "text-type" and "recension" are not really appropriate. The three major texts known in the pre-Qumran era should now be considered merely as three out of a larger number of OT texts.—D.J.H.

356. J. C. VANDERKAM, "1 Enoch 77, 3 and a Babylonian Map of the World," *RevQum* 11 (2, '83) 271-278.

The badly damaged Aramaic evidence in 4QEnAstr^b 23:8-9 does not justify the claim made by J. T. Milik and P. Grelot that 1 Enoch 77:3 follows the Babylonian *mappa mundi*. One can no longer determine what the author of 1 Enoch 77:3 located in the second division of the earth, and there is no convincing reason for thinking that the third division (if there was one) corresponded to the area of seven or eight triangular regions in the Babylonian scheme.—D.J.H.

357. G. H. WILSON, "The Qumran Psalms Manuscripts and the Consecutive Arrangement of Psalms in the Hebrew Psalter," *CathBibQuart* 45 (3, '83) 377-388.

The correlation of instances of supportive and conflicting arrangement in the Qumran manuscripts of the Psalms with the five-book division of the Psalter supports J. A. Sanders's theory of the gradual fixation of the canonical Psalter from beginning to end. The correlation of age of the manuscripts with instances of conflict or support occurring in them affirms a gradual conformity of Psalms manuscripts to the canonical arrangement, which reached its height about the middle of the 1st century A.D. and prevailed thereafter.—D.J.H.

Dead Sea Scrolls, §§ 28-364, 369, 383.

Jewish Backgrounds

358. C. AZIZA, "Juifs et judaïsme dans le monde romain: État des recherches (1976-1980)," *Revue des Études Latines* [Paris] 59 ('81) 44-52.

This report on research about Jews and Judaism in the Roman world published between 1976 and 1980 contains three major sections: Jews in the history of the ancient world, Jewish wars and revolts against Rome, and relations between the Jewish and pagan communities.—D.J.H.

359. H. W. BASSER, "The rabbinic attempt to democratize salvation and revelation," *StudRel/SciRel* 12 (1, '83) 27-33.

In the talmudic period as evidenced by the Babylonian Talmud, the rabbis tolerated a degree of mystical ritual and belief but tried in subtle ways to discourage public teachings of a mystical nature, which they viewed as a threat to rabbinic religion. They maintained that prayer, action, and study performed according to rabbinic dictates could achieve what mystical procedures promised to the elite initiates of theurgy.—D.J.H.

360. G. K. BEALE, "The Problem of the Man from the Sea in IV Ezra 13 and its Relation to the Messianic Concept in John's Apocalypse," *NovTest* 25 (2, '83) 182-188.

The unusual picture of the man from the sea in 4 Ezra 13:2-3 is due to a combination of Dan 7:2-3 with 7:13. The prediction of the cosmic foe's emergence from the sea (Dan 7:2-3) was seen as containing an ironic typological pattern of the beginning of this foe's ultimate defeat by the messiah (Dan 7:13). The same kind of ironic parody is probably present in the images of "a sea of glass like crystal" (Rev 4:6) and the slain lamb with seven horns (Rev 5:6-7): The chaotic powers of the sea have been calmed by the Lamb, who slew the dragon and brought about cosmic peace.—D.J.H.

361. G. BISSOLI, "Es 15,17-18 nell'interpretazione di Filone Alessandrino," *StudBibFranc LibAnn* 32 ('82) 147-154.

Philo treated Exod 15:17-18 in *De congressu* 57 and *De plantatione* 46-55. Even though he knew the liturgical connections of these verses with pilgrimages to Jerusalem and the Temple, Philo preferred to develop the theme of the passage from passion to virtue, which unites and harmonizes all the human faculties.—D.J.H.

362. P.-M. BOGAERT, "Recherches actuelles sur l'ancienne mystique juive. A propos de l'édition synoptique des traités sur les *Hékhlot*," *RevThéolLouv* 14 (2, '83) 215-220.

This bulletin of research on Jewish mysticism in antiquity comments on contributions made by

H. Odeberg, G. Scholem, J. C. Greenfield, D. J. Halperin, I. Chernus, and I. Gruenwald. Particular attention is given to P. Schäfer (ed.), *Synopse zur Hekhalot-Literatur* (1981).—D.J.H.

363. D. BRAUND, "Four Notes on the Herods," *Classical Quarterly* [Oxford] 33 (1, '83) 239-242.

(1) In *Ant.* 15:317, Josephus said that Herod the Great sent five hundred bodyguards to Augustus, not to Aelius Gallus. (2) The Pollio at whose house Herod's sons stayed (see *Ant.* 15:342-343) was a Jewish resident of Rome; he was not C. Asinius Pollio. (3) Lugdunum Convenarum, situated in Gaul but on the Spanish border, may have been Herod Antipas' place of exile (see *Ant.* 18:252; *War* 2:183), but Lyon is at least as likely. (4) The idea that L. Julius Agrippa of Syrian Apamea was related to the Herodian dynasty is now most dubious.—D.J.H.

364. D. DIMANT, "The biography of Enoch and the books of Enoch," *VetTest* 33 (1, '83) 14-29.

The Enochic corpus was not composed on the pattern of the Pentateuch. Rather, it was carefully constructed around the theme of the biography of Enoch (see *Jubilees* 4:16-25). Its various parts—Book of Watchers, Astronomical Book, Book of Dreams, Epistle of Enoch, and the appendix on Noah—were assembled in such a way as to give a synopsis of Enoch's deeds and teachings in the sequence in which they occurred. The Qumran corpus originally comprised these works alone; Book of Parables was a later addition to the collection.—D.J.H.

365. L. H. FELDMAN, "Josephus' Portrait of Saul," *HebUnCollAnn* 53 ('82) 45-99.

Josephus' treatment of Saul in *Antiquities* 6 is a hellenized portrait of a Jewish hero, with emphasis placed on precisely those qualities that would appeal to a Greek audience: the external ones of good birth and handsome stature, the four cardinal virtues of character (wisdom, courage, temperance, justice), and the spiritual attribute of piety toward God and family. Josephus also had to deal with Saul's madness and jealousy. In painting events with epic, rhetorical, and tragic hues, Josephus followed the Isocratean school of historiography. But he was also indebted to the Aristotelian school, which stressed studying character for its own sake and writing biography as a genre.—D.J.H.

366. I. FRÖHLICH, "Le manuscrit latin de Budapest d'une oeuvre historique hellénistique," *Acta Antiqua Academiae Scientiarum Hungaricae* [Budapest] 27 (1-3, '79) 149-186.

After surveying the textual transmission of ps.-Philo's *Biblical Antiquities* and modern research on this work, the article describes the Budapest manuscript of it and discusses the manuscript's place in the stemma, its orthographic characteristics, and its relationship to the later manuscripts. A collation of the Budapest manuscript with reference to G. Kisch's edition (1949) concludes the study.—D.J.H.

367. D. M. GOLOMB, "Nominal Syntax in the Language of Codex Vatican Neofiti 1: Sentences Containing a Predicate Adjective," *JournNearEastStud* 42 (3, '83) 181-194. [See § 27-388.]

In *Targum Neofiti* of Genesis, the predicate adjective is used primarily in nominal sentences of which the subject is either a noun or a pronoun. There is, however, a small corpus of examples of an adjective in the absolute state functioning as the predicate of a sentence in which the copula is used in either the present or the future tense, as well as one case with the verb "to be considered." The sequence predicate-copula-subject is a regular occurrence and competes only with nominal

sentences of the subject-predicate type. There are no nominal sentences of the predicate-subject type.—D.J.H.

368. W. S. GREEN, "Reading the Writing of Rabbinism: Toward an Interpretation of Rabbinic Literature," *JournAmAcadRel* 51 (2, '83) 191-206.

Efforts to understand and interpret rabbinic literature primarily against a political and social context are apt to yield less than we wish to know. Knowledge of political background may inform our judgment about the fundamental preoccupations of a document, but it leaves many features of the text in shadow. The reconstruction of the Mishnah's elusive social world is frustrated by the form of the texts and depends heavily on ideologically motivated theories. By attending first to rabbinism's intellectual world and especially to the Mishnah's formal traits, we enjoy the benefit of basing conclusions on extensive empirical data; this cognitive approach should also point the way to the rabbis' other worlds.—D.J.H.

369. P. GRELOT, "Daniel 7, 9-10 et le livre d'Hénoch," *Semitica* [Paris] 28 ('78) 59-83.

The author of Dan 7:9-10 knew the Aramaic text of *I Enoch* 14:13-24, and used it and other material from the Book of Watchers. This conclusion is drawn from an analysis of Dan 7:9-10, a critical reconstruction of *I Enoch* 14:13-24, and a comparison of the two texts.—D.J.H.

370. W. HARNISCH, "Die Ironie der Offenbarung. Exegetische Erwägungen zur Zionvision im 4. Buch Esra," *ZeitAltWiss* 95 (1, '83) 75-95.

In *4 Ezra* the vision of Zion (9:26-10:59) climaxes the first three dialogues and serves as a turning point in the portrayal of Ezra. The vision consists of an introduction (9:26-37), and two dialogues (9:39-10:24; 10:27b-59) prefaced by brief narratives (9:38; 10:25-27a). The special character of the Zion vision arises from its sophisticated use of the genre of the apocalyptic vision-report. The object of the vision (9:38) has been lifted out of context (see 10:25-27a) and placed as exposition in a dialogue bearing the mark of a real event in everyday communication (9:39-10:24). The vision proper (10:25-27a) is a function of the preceding discussion: The miracle of transfiguration is called forth by Ezra's mode of speaking to the woman. Once the explanation identifying Ezra's conversation partner as Zion has been given, the second interaction (10:27b-59) is seen to be a game played out in ironic dissimulation in which Ezra argues Zion's case and is tricked by the truth into the truth.—D.J.H.

371. O. IRSAL, "'mr r. 'bhw: 'm y'mr lk 'dm 'l 'ny mkzb hw' (R. Abbahu said: 'If a man should say to you "I am God"—he is a liar')," *Zion* [Jerusalem] 47 (2, '82) 173-177.

The chronological and geographical context of Rabbi Abbahu's saying in y. *Ta'an.* 2:1 ('if a man should say to you, 'I am God'—he is a liar') suggests that the polemic derived from tensions beyond the Jewish sphere, and was probably a product of theological confrontations within the Christian world.—D.J.H.

372. E. ISAAC, "New Light upon the Book of Enoch from Newly-Found Ethiopic MSS," *Journ AmOrSoc* 103 (2, '83) 399-411.

MS Ṭānāsee 9-Kebrān 9 (MS K-9) is the oldest and most reliable Ethiopic manuscript of *I Enoch* now at our disposal. Many of its variant readings agree with the known Greek fragments. Comparison of it with other Ethiopic manuscripts shows how the text of *I Enoch* has been subject to conflation and scribal errors. The evidence of MS K-9 indicates a close relationship between the Ethiopic and Greek versions, though this is not clear proof for a Greek *Vorlage*.—D.J.H.

373. A. KASHER, "M'srt hprwst'ṭs bqhylwt ysr'l btpwṣh hhlntst't-hrwmyt" [The Office of *prostatēs* in the Jewish Communities of the Greco-Roman Diaspora], *Zion* [Jerusalem] 47 (4, '82) 399-406.

Both the name and the functions of the *prostatēs* in certain Jewish communities of the Greco-Roman Diaspora derived from the terminology and organizational patterns established in the Greco-Roman environment. Those who held this office were high-ranking representative leaders, i.e. political and juridical spokesmen for the Jewish community. Their appointment was linked to their aristocratic lineage and personal status, as well as to their social and political contacts. It is possible that such appointments were made only when warranted by certain extraordinary circumstances, with the office evolving into that of a community intermediary, who would naturally be chosen from the ranks of the aristocracy.—D.J.H.

374. H. C. KEE, "The socio-cultural setting of *Joseph and Aseneth*," *NTStud* 29 (3, '83) 394-413.

Several elements in the story of Aseneth's transformation in *Joseph and Aseneth* have counterparts in the mystical traditions of the early Roman period: (1) the symbolic death and rebirth of the initiate; (2) the epiphany of the deity; (3) the dedication of the initiate, including partaking of a sacred meal and participation in a sacred marriage; and (4) the story of the conversion being preceded by a detailed account of the trials and difficulties of the devotee prior to the transforming encounter with the deity. The work seems to have been addressed to an esoteric group of upper-middle-class Jews and converts in the tradition of Merkabah mysticism. Its central feature was the epiphanic experience of the God of light, whose presence illumines the faithful seekers and transforms them so that they share in the divine life.—D.J.H.

375. F. LUCIANI, "Le vicende di Enoc nell'interpretazione di Filone Alessandrino," *RivistBib* 31 (1, '83) 43-68.

Philo describes the transference of Enoch (see Gen 5:24) in *De mutatione nominum* 34-38; *De Abrahamo* 17-26, 47; *De praemiis et poenis* 15-21; and *Quaestiones in Genesim* 1:82-86. After providing Italian translations of and comments on these four passages, the article discusses the Philonic exegesis of Gen 5:21-24 and its problems, Enoch in the Jewish tradition, the development of the Enoch tradition, the anti-Enoch tradition, and Philo and the Enoch tradition. Fundamental to Philo's treatment of Enoch was the idea of progress from sin to holiness through repentance and conversion.—D.J.H.

376. M. MAHER, "Humble of Heart: The Virtue of Humility in Rabbinic Literature," *MillStud* 11 ('83) 25-43.

In rabbinic literature, God is sometimes proposed as the model of humility, especially in his concern for the world and Israel. The rabbis also proposed as models of humility the heroes of old (Abraham, Moses, David) and the sages (Hillel). They frequently condemned pride and arrogance. However, they did not stress human insignificance and self-effacing submissiveness as much as the early Christians did.—D.J.H.

377. D. MENDELS, "Hecataeus of Abdera and a Jewish 'patrios politeia' of the Persian Period (Diodorus Siculus XL,3)," *ZeitAltWiss* 95 (1, '83) 96-110.

Hecataeus of Abdera's description of the Jewish polity as preserved by Diodorus Siculus (40.3) reflects Jewish ideas that emanated from certain priestly circles at the end of the 4th century B.C. These ideas were clothed in the terminology and conceptual structure of the Greek *patrios politeia*;

hence the *interpretatio graeca* of the passage. Hecataeus' description should be understood against the background of Jewish literature from the Persian period, especially Ezra-Nehemiah.—D.J.H.

378. J. L. MORENO MARTÍNEZ, "El atardecer y el amanecer de Gen 1, 5, según Filón de Alejandría," *Salmanticensis* 30 (2, '83) 231-239.

In order to understand the function of "dusk" and "dawn" in Gen 1:5 as barriers of separation between light and darkness, it is necessary to appreciate the importance that Philo attached to creation as cosmic division. The article examines Philo's understanding of dusk and dawn (1) in cosmic division, (2) as intelligible realities, and (3) as symbols of the intermediate stages in human progress toward virtue. God places in human beings the desire for good, separating them from the tendency toward evil and helping them take their first steps toward virtue. Human progress away from sin and toward virtue is like the intermediate stages of dusk and dawn between day and night in creation.

- 379r. J. NEUSNER, *Judaism: The Evidence of the Mishnah* [NTA 26, p. 346].

W. A. CLEBSCH AND J. J. PETUCHOWSKI, *RelStudRev* 9 (2, '83) 105-113.—(1) Clebsch (pp. 105-108) describes as "persuasive" Neusner's thesis that the Mishnah expressed the transformation of Judaism from a topical or located religion into an atypical or unlocated one. He also perceives the book as establishing and enabling several long-range agenda for the study of religion. (2) Petuchowski (pp. 108-113) grants that Neusner has succeeded in providing deeper insight into the Mishnah's life-setting. But he takes issue with Neusner's comments about the Mishnah's alleged lack of interest in freedom and prophecy, and calls attention to his apparent bias against theology and to the limited character of his undertaking.—D.J.H.

380. J. NEUSNER, "Toward the Natural History of a Religion. The Case of the Palestinian Talmud," *Religion* 13 (1, '83) 19-36.

The Palestinian Talmud testifies to a coherent worldview and way of life among Jews in the land of Israel during the 3rd and 4th centuries A.D. The framers of its discussions of the Mishnah either explained the simple meaning of a passage or expanded and theorized about one passage in the light of other passages. The historical value of statements attributed to particular rabbis must be judged cautiously according to the criteria of internal consistency and correlation between chronology and logic.—D.J.H.

381. A. PELLETIER, "Passage de la culture sémitique à la culture hellénistique chez les Juifs," *CahCercErnRen* 31 (130, '83) 65-77.

The first part of this investigation of the transition from Semitic culture to Hellenistic culture among the Jews considers some factors related to everyday life, e.g. commerce, settlement, art, religion, language, Sabbath observance, and names. The second part discusses Jewish writings cast in the Hellenistic literary forms of history, epic and drama, and philosophy.—D.J.H.

382. P. L. REDDITT, "The Concept of *Nomos* in Fourth Maccabees," *CathBibQuart* 45 (2, '83) 249-270.

In 4 *Maccabees*, the term *nomos* refers to the Pentateuch, which the author considered divinely promulgated. The *nomos* functions in five ways: to define and teach Jewish culture, to enable rational living, to encourage the faithful to persevere even in the face of persecution, to condemn or not condemn persons for their behavior, and to issue commands and prohibitions for right living. Far from contradicting nature or reason, the *nomos* is the genuine criterion by which to judge truth

or philosophy. The arguments in *4 Maccabees* are presented in the form of the Greek epitaph, which typically urged obedience to one's own national law. According to the author, who probably lived in Antioch of Syria in the 1st century A.D., Jews could confidently challenge Greek practices unacceptable to Israel's *nomos* and do so on thoroughly rational grounds.—D.J.H.

383. P. SACCHI, "Riflessioni sull'essenza dell'apocalittica: peccato d'origine e libertà dell'uomo," *Henoch* 5 (1, '83) 31-61.

The discovery of the Book of Watchers (*1 Enoch* 1–36) among the Qumran Enoch fragments allows us to push back the beginnings of apocalyptic literature beyond 200 B.C. The focus of attention in the various strata in the Book of Watchers is the origin of evil and human freedom; basic issues include the contamination of nature due to the first sin, the extent of human responsibility for sin, the impossibility of humanity's saving itself from the superior power of sin, and the nature of salvation as God's work. These fundamental concerns were developed in various ways in later apocalyptic books like the Book of Dreams, Daniel, the Qumran scrolls, *4 Ezra*, and *2 Baruch*.—D.J.H.

384. A. SHINAN, "Mtwrtm h'ywnwt šl hmtwrgmny (On the Question of Beliefs and Concepts in the Targums)," *Jerusalem Studies in Jewish Thought* [Jerusalem] 2 (1, '82-'83) 7-32.

This investigation of beliefs and ideas in the Palestinian Targums of the Pentateuch focuses on their treatment of some speculative subjects (the image of God, divine revelations and divine attributes, the messianic question), the doctrine of recompense, and the issue of inherited ancestral merit. The targumists tended to simplify complicated theological matters in order to make them comprehensible to the masses.—D.J.H.

385. M. STERN, "Ht'bdwtm šl 'l'zr bn y'yr w'nšyw bmsdh whpylwswpyh hrby'yt (The Suicide of Eleazar ben Jair and his Men at Masada, and the 'Fourth Philosophy')," *Zion* [Jerusalem] 47 (4, '82) 367-397.

The article discusses the end of the Jewish War and the siege of Masada, the speech of Eleazar ben Jair compared with other speeches in Josephus' *War*, other examples of suicide in the Greco-Roman world and its periphery, individual and collective suicide among Jews during the Second Temple period and in subsequent generations, and the ideology of the Sicarii as the "fourth philosophy." In transforming the principle of not recognizing foreign rule into a religious tenet so sanctified that death was to be preferred to any transgression, the followers of the "fourth philosophy" were unique in Jewish history.—D.J.H.

386. M. E. STONE, "Coherence and Inconsistency in the Apocalypses: The Case of 'the End' in *4 Ezra*," *JournBibLit* 102 (2, '83) 229-243.

In *4 Ezra* "the end" is a technical term for (1) the Day of Judgment, (2) the fall of the wicked kingdom and the onset of the messianic kingdom, and (3) an indeterminate or unclear future event. The primary meaning of "the end" is "the decisive turning point of history." Just which point this is depends on context, purpose, and association. The use of the term in *4 Ezra* is both coherent and consistent.—D.J.H.

- 387r. A. TAL (ED.), *The Samaritan Targum of the Pentateuch. Part I* [NTA 25, p. 323].

M. BAR-ASHER, "Htrgwm hšwmrwny ltwrh (The Samaritan Targum to the Torah)," *Lěšonénu* [Jerusalem] 45 (1, '80) 61-72.—Tal's edition of the Samaritan Targum is infinitely superior to all previous editions. Its precision, scope and classification, and decipherment of hundreds of puz-

zling details make it a unique opportunity to get acquainted with the Samaritan Targum. But by reducing the size of the critical apparatus, Tal has kept important information about the manuscripts from interested scholars.—D.J.H.

388. W. S. TOWNER, "Hermeneutical Systems of Hillel and the Tannaim: A Fresh Look," *HebUnCollAnn* 53 ('82) 101-135.

Six factors impelled rabbinic Judaism toward the elaboration of a self-conscious hermeneutic: The canon of Scripture was fixed; the oral Torah had to be kept in fruitful relationship to Scripture; the synagogue and school emerged as appropriate institutions; sectarian competition increased the urgency for an explicit hermeneutic; Hellenistic culture offered models from its own interpretative tradition; and the normative role of the Temple in Jewish religion ceased. The principles of rabbinic hermeneutics were stated in the seven rules attributed to Hillel, the thirteen rules attributed to Rabbi Ishmael, the thirty-two rules attributed to Rabbi Eliezer ben Yose Hagelili, and the other methods used by the Tannaim. Since there are no other likely 1st- and 2nd-century A.D. sources from which the basic methods of rabbinic hermeneutics might have been drawn, we are left with the inescapable conclusion that the work of formulating their sophisticated system of hermeneutics was done by the rabbis themselves, largely after A.D. 70, in the academies of the Tannaim and their successors.—D.J.H.

389. G. A. WEWERS, "Das Wort 'Gott' als Problem der religiösen Sprache," *Kairos* 24 (3-4, '82) 207-219.

The rabbinic tradition about the ineffability of the divine name and the rabbinic practice of modifying that name in writing presuppose an extreme closeness, or even an identity, between language and reality. A comparable understanding of the letters of the alphabet is present in the Nag Hammadi tractate *Marsanes*.—D.J.H.

Greco-Roman Backgrounds

390. H. K. BEEBE, "Caesarea Maritima: Its Strategic and Political Significance to Rome," *JournNearEastStud* 42 (3, '83) 195-207.

Caesarea Maritima was founded as part of Rome's defense against the Parthian threat, an alternative to the strategically vulnerable city of Antioch on the Orontes, a major refuge along the Palestinian coast for Roman grain clippers, and a provincial center in competition with Jerusalem.—D.J.H.

391. M. DUBUISSON, "Some Aspects of Graeco-Roman Relations: The Attitude of Roman Administration Towards Language Use. Xenophobia and Disparaging Words in Greek and Latin," *Prudentia* [Auckland] 15 (1, '83) 35-47.

The cultural tensions between Greeks and Romans in the Roman world had their origin in the place of the Greek language at Rome and in the compulsory learning of Latin by Greek intellectuals. The norm for Roman magistrates was to use Latin; they could be reproached for using Greek. The two relevant factors in these tensions were Greek cultural superiority and Roman power.—D.J.H.

392. W. C. GRESE, "The Hermetica and New Testament Research," *BibRes* 28 ('83) 37-54.

After describing the various kinds of Hermetic literature contained in the four-volume edition by

A. D. Nock and A.-J. Festugière, the article surveys the current state of research on these works, with particular emphasis on their religious and philosophical context in the Hellenistic world, the theologies of the individual tractates, the Hermetic texts in the Nag Hammadi corpus, and other possibly Hermetic texts. It concludes by citing three areas in which the Hermetica are important for NT research: apocalypticism, Hellenistic Judaism, and gnosticism.—D.J.H.

393. A. MODA, "Seneca e il Cristianesimo—a proposito di tre libri recenti," *Henoch* 5 (1, '83) 93-109.

Descriptions of and comments on L. Bocciolini Palagi's *Il carteggio apocrifo di Seneca e san Paolo* (1978), G. Scarpat's *Il pensiero religioso di Seneca e l'ambiente ebraico e cristiano* (1977), and L. Herrmann's *Sénèque et les premiers chrétiens* (1979).—D.J.H.

394. J. MURPHY-O'CONNOR, "Corinthian Bronze," *RevBib* 90 (1, '83) 80-93.

From the mid-1st century B.C. onward, Corinthian bronze was a collector's item, and the passion that it could inspire is amply documented. This new examination of the dossier on Corinthian bronze quotes as much as possible of the relevant texts from the writings of Pliny the Elder, Plutarch, Petronius, Martial, Pausanias, and other authors.—D.J.H.

395. J. PUIGGALI, "La démonologie de Philostrate," *RevSciPhilThéol* 67 (1, '83) 117-130.

Philostratus was familiar with the two Greek traditions of the *daimones* as intermediate beings and as the souls of the dead. He was sometimes inspired by popular beliefs about the *daimones*, and often presented the *daimones* as wicked. The great majority of texts about the *daimones* in Philostratus' works occur in *Life of Apollonius*.—D.J.H.

396. E. A. E. REYMOND, "A Contribution to a Study of Egyptian Literature in Graeco-Roman Times," *BullJohnRylUnivLibMan* 65 (2, '83) 208-229.

The process of building up Demotic studies within the vast field of Egyptology was a long and gradual one. The paucity of literary sources is due above all to accidental destruction, most of which took place in antiquity. The historical context in which the surviving Demotic literature finds its place, the milieu from which these narratives sprang, and the literary character of these works still remain to be examined.—D.J.H.

The Early Church

397. L. CIRILLO, "Erma e il problema dell'apocalittica a Roma," *CristStor* 4 (1, '83) 1-31.

In announcing its message of *metanoia* as conversion and penitence, *Shepherd* of Hermas used the categories of Jewish apocalypticism. After describing *Shepherd* and the problems involved in its interpretation, the article discusses various definitions of the apocalyptic genre and sketches the history of apocalypticism from 200 B.C. to A.D. 100. Then some apocalyptic elements in *Shepherd* and its sources are examined, with particular attention to the vision of the tower in Vision 3, the images in Similitude 8 and their apocalyptic content, the relation between Similitude 8.2.6-9 and the Qumran writings, and the apocalyptic images in Similitude 9 and their ecclesiological and christological significance.—D.J.H.

398. T. P. HALTON AND R. D. SIDER, "A Decade of Patristic Scholarship 1970-1979," *Classical World* [Pittsburgh, PA] 76 (2, '82) 65-127, (6, '83) 313-383.

This bibliography of 1,545 books and articles on patristics is arranged under four major head-

ings: the beginnings of patristic literature, the ante-Nicene literature after Irenaeus, the golden age of Greek patristic literature from the Council of Nicea to the Council of Chalcedon, and the Latin Fathers of the 4th and 5th centuries. Brief descriptions and evaluations are supplied for most items. The part on the beginnings of patristic literature contains sections on liturgical formulas and canonical legislation, the Apostolic Fathers, the NT Apocrypha, early Christian poetry, the first Acts of the Martyrs, the Greek apologists, heretical literature, and antiheretical literature.—D.J.H.

399. E. JUNOD, "Apocryphes du NT ou apocryphes chrétiens anciens? Remarques sur la désignation d'un corpus et indications bibliographiques sur les instruments de travail récents," *EtudThéolRel* 58 (3, '83) 409-421.

After reflecting on the problems involved in defining and designating the NT Apocrypha, the first part of this article suggests that these books should be called "ancient Christian Apocrypha." The second part provides an annotated list of translations of these works, general presentations of them, and bibliographic tools. The third part briefly discusses the future course of research on the ancient Christian Apocrypha.—D.J.H.

400. A. F. J. KLIJN, "The Apocryphal Acts of the Apostles," *VigChrist* 37 (2, '83) 193-199.

The beginnings of the apocryphal Acts of the Apostles are still veiled in darkness. They did not originate at the same time and in the same region; they were written in various languages and show divergent theological and ethical conceptions. On the other hand, they share certain elements that suggest a common tradition.—D.J.H.

401. W. G. KÜMMEL, "Das Urchristentum," *TheolRund* 48 (2, '83) 101-128.

This first installment of a bulletin on primitive Christianity considers the synthetic presentations of primitive Christianity by W. Bauer, L. Goppelt, F. V. Filson, H. Conzelmann, J. M. Robinson, J. Lehmann, F. F. Bruce, H. Koester, H. J. Venetz, W. Schneemelcher, and others. The second installment will treat works devoted to special problems.—D.J.H.

402. R. MACMULLEN, "Two Types of Conversion to Early Christianity," *VigChrist* 37 (2, '83) 174-192.

The early Christians presented elite pagans with a new God, but one they could understand. What appeared strange to such pagans was the idea of two warring camps above and all around, life resumed after death in eternal bliss or agony, and a choice of conduct here on earth that was at every moment scrutinized and borne in mind against the Day of Judgment. The masses, however, focused their attention more on demonstrations, or reports of demonstrations, that seemed beyond all but divine *virtus*.—D.J.H.

403. J. C. McCULLOUGH, "Early Syriac Commentaries on the New Testament (Part Two)," *NESTTheolRev* 5 (2, '82) 79-126.

This installment [see § 26-1145] first discusses the NT commentaries by Dionysius bar Salibi and Bar Hebraeus. Then it considers anonymous commentaries and authors whose commentaries have been lost. The first appendix provides a list of Syriac exegetical writers, and the second appendix gives information about the manuscripts of Syriac commentaries on the NT.—D.J.H.

404. O. PASQUATO, "Il 'Kerigma' dei discorsi di Paolo in 'Acta Pauli': contenuto teologico-catechetico e significato storico," *Salesianum* 45 (2, '83) 275-309.

Acts of Paul contains four speeches attributed to Paul: two directed to pagans at Ephesus, and

two to Christians at Corinth and Pozzuoli. In comparison with the canonical Acts, *Acts of Paul* stresses Paul's personal greatness and actions over theological aspects; it uses the Pauline letters in the short-story style of the Hellenistic novels. The four speeches, however, emphasize God as the only creator and savior (against idolatry), and Christ as true man and Lord. *Acts of Paul* was the work of a missionary in Asia Minor, toward the end of the 2nd century A.D., who presented himself as a preacher of popular Christianity and was eager to take Paul away from the gnostic heretics.—D.J.H.

405. E. W. SAUNDERS, "Jewish Christianity and Palestinian Archeology," *RelStudRev* 9 (3, '83) 201-205.

F. Manns's *Bibliographie du Judéo-Christianisme* (1979) is valuable for its identification of research workers and their questions and conclusions. Manns has also given us an excellent collection of his papers under the title *Essais sur le Judéo-Christianisme* (1977). I. Mancini's *L'Archéologie judéo-chrétienne, notices historiques* (1977) is an apology for the Franciscan school that leaves little room for divergent interpretations. Even though these studies from the Franciscan school in Jerusalem remind us of the danger of concluding overmuch from insufficient data, they do open up new possibilities to be pursued and tested regarding Jewish Christianity.—D.J.H.

406. W. SPEYER, "Das Weiblich-Mütterliche im christlichen Gottesbild," *Kairos* 24 (3-4, '82) 151-158.

In the 2nd-century A.D. *Gospel of the Hebrews*, the Holy Spirit is understood as feminine and as Jesus' mother. This article explores the idea of God as both male and female with reference to its history-of-religions background, its basis in the bisexual nature of humanity, and its development in gnostic circles.—D.J.H.

407. E. TESTA, "Lo sviluppo della 'Dormitio Mariae' nella letteratura, nella teologia e nella archeologia," *Marianum* 44 (3-4, '82) 316-389.

This article first describes the literary development of *Dormitio Mariae* with reference to the traditions attributed to Mary's relatives (2nd-3rd centuries), the philo-Monophysite "Johannites" on the Mount of Olives (4th-5th centuries), and the irenic group in the Jerusalem patriarchate (5th-7th centuries). The second part focuses on the development of the theological currents in *Dormitio Mariae*: the eschatological ideas of the Ebionites, the polemics of the Johannites, and the irenicism between the Chalcedonians and the Jacobites of Jerusalem. The third part discusses the development of monuments and liturgy in Jerusalem relating to the dormition of Mary: the funerary practices of the 1st century and the Feast of the Translation, the works undertaken by Emperor Theodosius I and the Feast of the Dormition, and the basilica built by Emperor Maurice and the Feast of the Assumption.—D.J.H.

408. S. ZAÑARTU, "Aproximaciones a la eclesiología de Ignacio de Antioquía," *Stromata* 38 (3-4, '82) 243-281.

After remarks on the use of the term *ekklēsia* in the letters of Ignatius of Antioch, the article discusses aspects of his ecclesiology under five headings: the church of the Father and of Jesus Christ, the church and the mystery of unity, the hierarchy, church and cult, and some other elements for a better understanding of the Ignatian concept of church. According to Ignatius, the church is carnal and spiritual, local and universal, and hierarchical and a communion of love. It is the unique depository of Christ's life and the temple of the Father mediated through the cross of Christ.—D.J.H.

Gnosticism

409. R. MOELLERING, "Ancient and Modern Gnosticism," *CurrTheolMiss* 10 (4, '83) 222-232.

After explaining the meaning of the word "gnosticism," this article reviews the debate about the beginnings of gnosticism in antiquity, discusses the central concerns and beliefs of the ancient gnostics (with special reference to *Apocryphon of John*), and describes some modern "gnostic" cults.—D.J.H.

410. P.-H. POIRIER, "Gnosticisme et christianisme ancien. Chronique d'un colloque," *LavTheol Phil* 39 (2, '83) 221-230.

The article summarizes thirteen papers prepared for a conference on gnosticism and early Christianity held in 1983 at Southwest Missouri State University. It concludes by urging that gnostic writings be studied in the broad context of early Christianity (not just in relation to the NT) and that renewed attention be given to the heresiologists.—D.J.H.

411. R. VAN DEN BROEK, "The Present State of Gnostic Studies," *VigChrist* 37 (1, '83) 41-71.

The worldwide scholarly interest in gnosticism provoked by the Nag Hammadi library has been recently evidenced by the publication of several major collections of gnostic studies. The appearance of the 120 articles in these volumes offers an opportunity for comments on the following topics: the purpose and character of the Nag Hammadi collection, gnosticism and the Church Fathers, gnosticism and Judaism, gnosticism and philosophy, and gnosticism and Christianity.—D.J.H.

Gnosticism, § 28-389.

NOTES ON JOURNALS

Ceased Publication

Radical Religion (Berkeley, CA) with vol. 5, no. 4 (1981).

Studia Papyrologica (Rome) with vol. 22, no. 2 (1983).

Merged

South East Asia Journal of Theology (Singapore) and *North East Asia Journal of Theology* (Tokyo) to become *East Asia Journal of Theology* (Singapore), vol. 1, no. 1 (1983).

Changed

Ephemerides Carmeliticae (Rome) became *Teresianum* (Rome) with vol. 33, nos. 1-2 (1982).

Recently Reinaugurated

Israel Numismatic Journal (P.O.B. 750, Jerusalem, Israel), vol. 4 (1980).

BOOK NOTICES

THE NEW TESTAMENT: GENERAL

La Bible. Ancien et Nouveau Testament Traduite de l'hébreu et du grec en français courant. Avec les Livres Deutérocanoniques de la Traduction Oecuménique de la Bible (TOB), trans. Alliance Biblique Universelle (Paris: Cerf, 1983; Pierrefitte: Société Biblique Française) xviii and 400 pp., 8 maps. ISBN: 2-85300-120-2; 2-85300-121-0.

This translation of the Bible into current French differs from other versions by reason of its principles of translation and level of language. The translation team consisted of C. Dieterlé, P. Sandevor, J.-M. Babut, J.-C. Margot, and R. Péter-Contesse. The volume also provides a general introduction to the Bible, brief introductions to the individual books, notes at the foot of the pages, headings and subheadings, a glossary, a chronological chart, and maps. The Deuterocanonical books of the OT appear in the TOB version because their translation into current French has not yet been completed.

A. BIONDI, *Gli accenti nei papiri greci biblici*, *Studia et textus* 9 (Rome—Barcelona: Papyrologica Castroctaviana, 1983, paper) xii and 84 pp., 5 plates. Bibliography.

After observations regarding past research on accents in Greek biblical papyri and on the dimensions of the problem, Biondi presents the results of a quantitative analysis of 248 biblical papyri, gives a qualitative analysis of accents in the papyri, and offers suggestions about how accents function in reading. In the final section, he develops some hypotheses about accents in the biblical papyri and moves toward a new theory of the phenomenon. The book is distributed by the Biblical Institute Press in Rome.

D. A. CARSON AND J. D. WOODBRIDGE (EDS.), *Scripture and Truth* (Grand Rapids: Zondervan, 1983, paper \$9.95) 446 pp., 13 figs. Bibliographies. Indexed. LCN: 82-20074. ISBN: 0-310-43791-1.

The first five essays in this volume treat biblical topics: W. A. Grudem on Scripture's self-attestation and the problem of formulating a doctrine of Scripture; D. A. Carson on unity and diversity in the NT and the possibility of systematic theology; R. N. Longenecker on the form, function, and authority of the NT letters; Carson on the legitimacy and illegitimacy of redaction criticism; and M. Silva on the NT use of the OT. Then there are four historical essays: P. E. Hughes on the truth of Scripture and the problem of historical relativity; G. W. Bromiley on the Church Fathers and Holy Scripture; W. R. Godfrey on biblical authority in the 16th and 17th centuries; and J. D. Woodbridge and R. H. Balmer on the Princetonians (A. A. Hodge and B. B. Warfield) and biblical authority. The final three articles concern theological issues: R. Nicole on the biblical concept of truth; P. Helm on faith, evidence, and the Scriptures; and J. I. Packer on infallible Scripture and the role of hermeneutics.

E. CHARPENTIER, *How to Read the New Testament*, trans. J. Bowden (New York: Crossroad, 1982, paper \$9.95; London: SCM) 128 pp. Illustrated. Bibliography. Indexed. LCN: 82-13028. ISBN: 0-8245-0541-7 (Crossroad), 0-334-02056-5 (SCM).

The English version of *Pour lire le Nouveau Testament* [NTA 26, p. 189], this guide to the NT is designed for both private and group study. The bibliographic suggestions have been adapted for English readers.

Christ the Lord. Studies in Christology Presented to Donald Guthrie, ed. H. H. Rowdon (Leicester, UK—Downers Grove, IL: Inter-Varsity, 1982) xvi and 344 pp., plate. Bibliography. Indexed. LCN: 82-171. ISBN: 0-85111-744-9 (UK), 0-87784-955-2 (USA).

Of the nineteen articles presented to Professor Guthrie, those most pertinent to the NT concern incarnational Christology in the NT (by I. H. Marshall), the worship of Jesus (R. T. France), NT hymns (R. P. Martin), the background to the Son of Man sayings (F. F. Bruce), whether the Danielic Son of Man is messianic (R. D. Rowe), christological ambiguities in Mt (D. A. Carson),

Christ's healing ministry and his attitude toward the Law (G. J. Wenham), Jesus' future expectation in Mk 13 (D. Wenham), the light and the stone in Lk 2:25-35 (G. W. Grogan), the Spirit of Christ and Christology (M. M. B. Turner), "one Lord" in Pauline Christology (D. R. de Lacey), Paul on Wisdom and Christ (J. F. Balchin), Ps 45:7-8(6-7) in OT and NT settings (L. C. Allen), the hymns in Revelation (D. R. Carnegie), and the kerygmatic Christology of R. Bultmann (H. D. McDonald). A photograph of the honoree, a personal appreciation of him by H. H. Rowdon, and a select bibliography of his writings are also included.

B. CORLEY (ED.), *Colloquy on New Testament Studies. A Time for Reappraisal and Fresh Approaches* (Macon, GA: Mercer University Press, 1983, \$21.50) xiv and 368 pp. Indexed. LCN: 83-8192. ISBN: 0-86554-082-9.

Based on papers prepared for the Colloquy on New Testament Studies held in 1980 at Southwestern Baptist Theological Seminary in Fort Worth, TX, this volume contains major articles by E. P. Sanders on NT studies today, H. Koester on the history and development of Mk, D. Peabody on the late secondary redaction of Mk and the Griesbach hypothesis (a response to Koester), D. L. Dungan on the purpose and provenance of Mk according to the Two-Gospel (Griesbach) hypothesis, J. H. Elliott on the Roman provenance of 1 Peter and Mk (a response to Dungan), J. C. Meagher on the implications for theology of a shift from K. L. Schmidt's hypothesis of the literary uniqueness of the Gospels, R. Jewett on chronology and methodology with regard to Paul's life, and G. Lüdemann on Pauline chronology. The concluding essay (a response to Jewett and Lüdemann) is by J. Knox, in whose honor the colloquy convened. Transcripts of the discussions stimulated by the papers are included.

D. EWERT, *From Ancient Tablets to Modern Translations. A General Introduction to the Bible* (Grand Rapids: Zondervan, 1983, \$14.95) 284 pp., 34 figs., 2 maps. Bibliographies. Indexed. LCN: 82-17473. ISBN: 0-310-45730-0.

The first fourteen chapters in this introduction to the Bible survey the history of the Bible from the time when the books were written to the end of the first millennium A.D.: the book called "the Bible," the books of the Bible, the languages of the Bible, God's word written, the OT canon, extracanonical books, the text of the OT, ancient versions of the OT, the beginnings of the NT, the NT canon, the NT in manuscript form, the printed Greek NT, early Eastern versions of the Bible, and early Western versions of the Bible. The remaining six chapters trace the thousand-year story of the English Bible: English Bibles prior to 1611, the Authorized Version and its revisions, English Bibles in the first half of the 20th century, English versions in the 1950s and 1960s, versions of the English Bible in the 1970s, and God's word in human language. Ewert is president of Mennonite Bible College in Winnipeg, Manitoba.

W. R. FARMER AND D. M. FARKASFALVY, *The Formation of the New Testament Canon. An Ecumenical Approach*, ed. H. W. Attridge, Theological Inquiries (New York—Ramsey—Toronto: Paulist, 1983, paper \$7.95) ix and 182 pp. Indexed. LCN: 82-62417. ISBN: 0-8091-2495-5.

The two essays in this volume represent the results of discussions held in the Seminar on the Development of Catholic Christianity in Dallas, TX. In the first essay, Farmer studies the development of the NT canon under four headings: the final phase (the closing of the canon), the Alexandrian school, Irenaeus and the church of Gaul, and the archaic phase (the beginning of the canon). In the second essay, Farkasfalvy discusses the early development of the NT canon with reference to formulation and methodology, the role and use of the OT Scriptures in the apostolic church, the formation of the NT writings, Christian beginnings of a theology of inspiration, the development of the canonical principle in the 2nd century A.D., and the synthesis of Irenaeus. A. C. Outler has supplied a five-page introduction, and H. W. Attridge edited the essays for publication.

H. FRANKEMÖLLE, *Biblische Handlungsanweisungen. Beispiele pragmatischer Exegese* (Mainz: Grünewald, 1983, paper DM 42) 248 pp. Bibliography. Indexed. ISBN: 3-7867-1032-5.

After an eight-page introduction to pragmatic biblical exegesis, the author presents seven previously published articles that exemplify this approach: communicative activity in the parables of

Jesus [§ 26-833], the relationship between the Evangelist and the community as illustrated by Mt [§ 24-47], the revelation to the young according to Mt 11:25-26 (1980), pneumatology and the communicative activity-model (1979), Pharisaism in Judaism and the church with reference to Mt 23 (1979), the theology of mission in Mt (1982), and humanity in light of the Gospels (1979). Frankemölle is professor of NT exegesis at Paderborn.

F. W. GINGRICH, *Shorter Lexicon of the Greek New Testament. Second Edition*, rev. F. W. Danker (Chicago—London: University of Chicago Press, 1983, \$20) x and 221 pp. LCN: 82-10933. ISBN: 0-226-13613-2.

The first edition of this work was described in NTA 10, p. 274. The new edition is based on A *Greek-English Lexicon of the New Testament and Other Early Christian Literature* [NTA 23, p. 214]. Although its scope is limited to the words of the NT and emphasis is placed on the bare meanings of words, it includes more textual variants, a greatly increased number of inflectional forms that are parsed, and many English-language derivatives.

N. K. GOTTWALD (ED.), *The Bible and Liberation. Political and Social Hermeneutics* (rev. ed.; Maryknoll, NY: Orbis Books, 1983, paper \$18.95) xii and 542 pp. Bibliography. Indexed. LCN: 82-22242. ISBN: 0-88344-044-X.

The twenty-eight articles in this anthology appear under five headings: social-scientific method in biblical studies (three items), social class as a hermeneutical factor (six), sociological readings of the OT (eight), sociological readings of the NT (seven), and the Bible in political theology and Marxist thought (four). The section on the NT contains articles by R. Scroggs on the sociological interpretation of the NT [§ 24-708], J. P. Brown on techniques of imperial control and the background of the gospel event [§ 20-387], G. V. Pixley on God's kingdom in 1st-century Palestine and Jesus' strategy (1981), E. Schüssler Fiorenza on early Christian history in a feminist perspective [§ 24-980], L. Schottroff on women as followers of Jesus in NT times, J. G. Gager on social description and sociological explanation in the study of early Christianity [§ 24-236r], and R. H. Smith on whether the early Christians were middle-class [§ 25-661].

J. H. GREENLEE, *A New Testament Greek Morpheme Lexicon* (Grand Rapids: Zondervan, 1983, paper \$10.95) xvi and 333 pp. LCN: 82-23832. ISBN: 0-310-45791-2.

The first section of this morpheme lexicon lists each word from W. Bauer's *Greek-English Lexicon of the New Testament and Other Early Christian Literature* [NTA 23, p. 214] with its component parts as analyzed by Greenlee. The second section gives every morpheme identified in the first section, followed by a list of every word containing that morpheme; the morphemes are grouped alphabetically according to four categories: inseparable prefixes, root words, terminations or suffixes, and indeclinable words with no suffix or termination. Greenlee is a missionary with O.M.S. International, Inc.

F. HAHN, *Historical Investigation and New Testament Faith. Two Essays*, trans. R. Maddox, ed. E. Krentz (Philadelphia: Fortress, 1983, paper \$6.95) 111 pp. Indexed. LCN: 82-48547. ISBN: 0-8006-1691-X.

This volume makes available in English Hahn's discussion of the problems of historical criticism [§ 17-801] and his methodological reflections on the historical investigation of Jesus—its difficulties, possibilities, and relevance (1974). In a three-page foreword, Krentz states that Hahn's essays pose for American NT scholars the theological question of the relation between method and faith. Hahn is professor of NT at the University of Munich.

D. HOLLY, *Comparative Studies in Recent Greek New Testament Texts. Nestle-Aland's 25th and 26th Editions*, Subsidia Biblica 7 (Rome: Biblical Institute Press, 1983, paper 12,000 L or \$10) xii and 149 pp.

Holly, author of *A Complete Categorized Greek-English New Testament Vocabulary* (1978), first provides parallel lists of all the differences between the 25th and 26th editions of *Novum Testamentum graece* along with code letters identifying the types of changes. Then he supplies separate and complete catalogues of all the various changes contained in the first study. His third study, which concerns the new frequencies for all words affected by the changes made in the 26th

edition, contains a section showing how his previous volume has been modified by the new word-frequencies. An appendix treats 223 major particles and other small words in the NT with their exact, new frequencies.

A. H. JONES, *Independence and Exegesis. The Study of Early Christianity in the Work of Alfred Loisy (1857-1940), Charles Guignebert (1857-1939) and Maurice Goguel (1880-1955)*, Beiträge zur Geschichte der biblischen Exegese 26 (Tübingen: Mohr-Siebeck, 1983, DM 120) xi and 302 pp. Bibliography. Indexed. ISBN: 3-16-144451-5.

Jones focuses on the works of three French-speaking exegetes who claimed in various ways to be independent of the ecclesiastical tradition and its interpretations of Christian origins. After describing the influence of E. Renan and the factors that made the French situation very different from the German and British situations, he discusses A. Loisy's work on early Christianity (1909-27), C. Guignebert's work on early Christianity (1906-33), and M. Goguel's work on early Christianity (1920-40). The conclusion compares their views on five topics (the rise of resurrection faith, Stephen and the Hellenists, Paul, early Christian worship, doctrinal diversity and conformity), and reflects on the general significance of the three scholars.

R. J. KARRIS (ED.), *Collegeville Bible Commentary*, 11 vols. (Collegeville, MN: Liturgical Press, 1983, paper \$2.50 each or \$25 for the set) 1138 pp. Illustrated. Bibliography. ISBN: 0-8146-1312-8.

The eleven volumes in this set contain introductions, the New American Bible translations of the NT books, commentaries below the texts, photographs, and review aids and discussion questions at the end. Their format and aim are similar to those of *New Testament Reading Guide* [NTA 6, p. 262]. The contributors are D. J. Harrington (Mt), P. Van Linden (Mk), J. Kodell (Lk), N. M. Flanagan (Jn, 1-3 Jn), W. S. Kurz (Acts), J. J. Pilch (Galatians, Romans), M. A. Getty (1-2 Corinthians), I. Havener (1-2 Thessalonians, Philippians, Philemon, Colossians, Ephesians), J. H. Neyrey (1-2 Timothy, Titus, James, 1-2 Peter, Jude), G. W. MacRae (Hebrews), and P. Perkins (Revelation).

H. C. KEE, *Understanding the New Testament* (4th ed.; Englewood Cliffs, NJ: Prentice-Hall, 1983, \$22.95) viii and 408 pp., 51 figs., 7 maps. Bibliographies. Indexed. LCN: 82-16482. ISBN: 0-13-936591-5.

This substantially new edition of a well-known introduction to the NT [see NTA 2, p. 200; 9, pp. 424-425; 18, p. 101] concentrates on the range of ways in which the early Christians found personal identity in a communal context. The four major parts treat community and identity (the nature of the NT, the Greco-Roman and Jewish settings); the community of the new covenant (Jesus, Mk, Mt, Jn, Lk-Acts); from inclusive community toward unified institution (Paul's letters); and the community's organizing for survival and stability (other NT books). Also included are an epilogue on the canon by P. J. Achtemeier, five appendixes, and a chronological chart. Kee is professor of NT at Boston University School of Theology.

S. KUBO AND W. F. SPECHT, *So Many Versions? Twentieth-century English Versions of the Bible* (rev. ed.; Grand Rapids: Zondervan, 1983, paper \$9.95) 401 pp. Bibliography. LCN: 82-21965. ISBN: 0-310-45691-6.

The first edition of this study was described in NTA 21, p. 77. The enlarged edition features (1) revisions of the chapters on the Revised Standard Version, the New Jewish Version, Today's English Version, and the New International Version; (2) additional chapters on the New King James Version, the Reader's Digest Bible, and several colorful versions; (3) a new glossary dealing with thirty-three technical terms; and (4) an updated bibliography. Kubo is principal at Newbold College in Bracknell, Berkshire (UK), and Specht is professor emeritus of NT at Loma Linda University in Loma Linda, CA.

X. LÉON-DUFOUR, *Dictionary of the New Testament* [1980], trans. T. Prendergast (San Francisco: Harper & Row, 1983, paper \$12.95) 458 pp., 4 maps. Indexed. LCN: 79-3004. ISBN: 0-06-065242-X.

The paperback edition of a work described in NTA 25, p. 80.

G. LINDESKOG (ED.), *Studiebibel: Nya testamentet. Bibelkommentar på uppdrag av Religionspedagogiska Institutet*, 2 vols. (Stockholm: Skeab Verbum, 1980) 247 pp.; 225 pp. ISBN: 91-526-0060-2; 91-526-0061-0.

This guide to the NT provides introductions to the individual books along with Swedish translations of and comments on key passages. The contributors are P. Block (Mk, Pastorals), R. Bring (Romans, Galatians), R. Gyllenberg (Jn, Hebrews), E. Larsson (Philippians, 1–2 Thessalonians), G. Lindeskog (Mt, 1–2 Corinthians, Revelation), H. Ljungman (Lk, Catholic epistles), and E. Lövestam (Acts, Ephesians, Colossians). A glossary of technical terms appears at the end of each volume.

The Living and Active Word of God: Studies in Honor of Samuel J. Schultz, ed. M. Inch and R. Youngblood (Winona Lake, IN: Eisenbrauns, 1983, \$17.50) xiv and 355 pp. Indexed. LCN: 82-9376. ISBN: 0-931464-11-0.

These twenty-two articles prepared in honor of Professor Schultz appear under three headings: how God “spoke long ago to the fathers” (seven items), how God “has spoken to us in his Son” (six), and how God’s word abides with us (nine). Among the topics treated are rabbinic backgrounds and exegetical concerns in Mt 5 (by A. Johnson), textual variants of the apostolic decree in Acts 15:20, 29; 21:25 and their setting in the early church (J. Scott), the theism of Revelation (M. Tenney), the concept of truth in the contemporary inerrancy debate (N. Geisler), and the Bible as the foundation for a view of life and the world (H. Lindsell). Also included are a personal appreciation of the honoree by E. P. Rudolph, and Schultz’s proposals for new approaches in teaching OT overview.

I. H. MARSHALL, *Biblical Inspiration* (Grand Rapids: Eerdmans, 1983, paper \$4.95) 125 pp. LCN: 83-1427. ISBN: 0-8028-1959-1.

Marshall, professor of NT exegesis at the University of Aberdeen, aims to produce a positive statement about the nature of the Bible in light of the difficulties that face readers today. He deals with six questions: What does the Bible say about itself? What do we mean by “inspiration”? What are the results of inspiration? How are we to study the Bible? How are we to interpret the Bible? What are we to do with the Bible?

J. R. MARTIN, *Keys to Successful Bible Study. How to Find God’s Will in God’s Word* (Scottsdale, PA—Kitchener, Ont.: Herald Press, 1981, paper \$5.95 or \$7.15 Can.) 182 pp. Bibliography. LCN: 81-6459. ISBN: 0-8361-1963-0.

Martin, registrar and associate professor of church ministry at Eastern Mennonite Seminary in Harrisonburg, VA, aims to introduce ordinary people to the excitement of biblical study. After encouraging and directing biblical study by providing a clear understanding of the Bible, he identifies and explains four methods that have been found beneficial: reading, meditation, memorization, and systematic study. Then he brings together key study aids to facilitate the study process. J. Sherrill has contributed a three-page introduction.

D. NESTLE, *Die Ursprünge des Neuen Testaments oder: Vom Wort Gottes, das unter die Räuber fiel*, Herderbücherei 1054 (Freiburg—Basel—Vienna: Herder, 1983, paper DM 7.90) 159 pp. Indexed. ISBN: 3-451-08054-0.

This supplement and continuation of Nestle’s *Neues Testament elementar* [NTA 25, pp. 189–190] aims to show how the NT can come alive when one reflects on its origins. Topics considered are the NT as a book, the bread of the word (guidelines for a sacramental interpretation), the event of the Spirit, and the honor of God. Nestle is professor of Evangelical theology and religious education at the Pädagogische Hochschule in Karlsruhe.

N. PERRIN AND D. C. DULING, *The New Testament: An Introduction. Proclamation and Parenthesis, Myth and History*, ed. R. Ferm (2nd ed.; New York: Harcourt Brace Jovanovich, 1982, paper) xxiii and 516 pp., 11 plates, fig., 3 maps. Bibliographies. Indexed. LCN: 82-80524. ISBN: 0-15-565726-7.

The first edition of this introduction to the NT was described in NTA 19, p. 108. In the new

edition, Duling has preserved the late Professor Perrin's overall plan and his chapters on the nature of the NT, Mk, and the historical Jesus. But he has replaced the original first chapter with a treatment of the history and religions of the Greco-Roman world; expanded the chapter on Paul into two chapters; enriched the historically oriented material with recent research in social history; added sections throughout the book; and included maps, a chronological chart, and two new appendixes. Duling is professor of NT at Canisius College in Buffalo, NY.

P. ROGERS (ED.), *Sowing the Word. Biblical-Liturgical Essays* (Dublin: Dominican Publications, 1983, paper £7.95) vii and 252 pp. Bibliographies. ISBN: 0-907271-31-6.

The thirty-two essays in this collection originally appeared in *Scripture in Church*. They are arranged under four headings: our approach to the Bible (four items), our inheritance from Israel (eight), Jesus and the Gospels (ten), and aspects of early Christian life (ten). The contributors include W. Harrington, M. Maher, H. Wansbrough, J. Murphy-O'Connor, J. McPolin, S. Freyne, and G. O'Collins. The editor has provided an introduction and a conclusion.

K. ROMANIUK, *Morfokrytyka i historia redakcji czyli Form- i Redaktionsgeschichte* (Warsaw: Akademia Teologii Katolickiej, 1983, paper zł 260) 179 pp. Bibliography.

The first part of this book explains the genesis of form criticism, form-critical assumptions about the Gospels and the Evangelists, the ideas of setting-in-life and literary form, the usefulness of form criticism for understanding early Christian history, and the extent of form criticism's acceptance in official Catholic documents. The second part concerns the development of redaction criticism, its basic principles, the applications of it to various parts of the NT, and its value.

Supplément au Dictionnaire de la Bible, ed. H. Cazelles and A. Feuillet, Fascicule 56: *Résurrection de Jésus—Romains (Épître)*; Fascicule 57: *Romains (Épître)—Routes* (Paris: Letouzey & Ané, 1982-83, paper 228 F; 240 F) cols. 509-764, fig.; cols. 765-1020, 5 maps. Bibliographies.

Fascicle 56 contains the second part of J. Schmitt's discussion of the resurrection of Jesus [see NTA 26, p. 316], along with articles on retribution by the editors, revelation by H. Haag and J. Guillet, biblical periodicals by J. Trinquet, wealth by S. Légasse, P. Riessler by A. Deissler, A.-M.-E. Robert by Trinquet, E. Robertson and T. H. Robinson by J. McHugh, En-Rogel by J. Briend, and 1-2 Kings by P. Buis. The final twenty-six columns are devoted to the beginning of A. Feuillet's article on Paul's epistle to the Romans, which is completed in the first ninety-nine columns of fascicle 57. Also included in fascicle 57 are articles by C. Saulnier on Rome and the Bible, P. Duclos on S. Ronzevalle, A. Duval on J.-P. Rose, B. Feininger on J. W. Rothstein, and M. Du Buit on roads in biblical times (part one).

Vom Amt des Laien in Kirche und Theologie. Festschrift für Gerhard Krause zum 70. Geburtstag, ed. H. Schröer and G. Müller, Theologische Bibliothek Töpelmann 39 (Berlin—New York: de Gruyter, 1982, DM 158 or \$71.80) xi and 431 pp., plate. Bibliographies. Indexed. ISBN: 3-11-008590-9.

These twenty-three articles prepared in honor of Professor Krause are arranged under six headings: starting points and reference points (two items), biblical perspectives (five), historical impressions (five), systematic aspects (four), practical problems (six), and encyclopedic outlook (one). The studies most pertinent to the NT are by E. Grässer on the community leaders in the letter to the Hebrews, G. Klein on 1 Pet 2:1-10, and W. Schrage on Rom 12:3-8. A photograph of the honoree, a greeting by G. Brandt, a foreword by the editors, and a bibliography of Krause's writings (compiled by H. Theurich) are included.

J. F. WALVOORD AND R. B. ZUCK (EDS.), *The Bib Sac Reader. Commemorating Fifty Years of Publication by Dallas Theological Seminary, 1934-1983* (Chicago: Moody Press, 1983, paper \$9.45) ix and 278 pp., 3 figs. Indexed. LCN: 82-18843. ISBN: 0-8024-0459-6.

Intended to mark the fiftieth year that Dallas Theological Seminary has published *Bibliotheca Sacra*, this volume presents twenty-one articles on theological (eight), biblical (seven), and ministerial (six) topics. The selections, all of which appeared in the periodical during the past ten years, include studies by J. S. Deere on premillennialism in Rev 20:4-6 [§ 22-527], N. C. Geisler

on Johannine apologetics [§ 24-476], D. E. Hiebert on the unifying theme of the epistle of James [§ 23-224], Z. C. Hodges on fellowship and confession in 1 Jn 1:5-10 [§ 16-973], J. L. Townsend on the rapture in Rev 3:10 [§ 25-233], and H. W. House on Paul and women with reference to contemporary evangelical feminism [§ 23-908].

GOSPELS—ACTS

P. BESKOW, *Strange Tales about Jesus. A Survey of Unfamiliar Gospels* (Philadelphia: Fortress, 1983, paper \$6.95) viii and 135 pp. Indexed. LCN: 82-16001. ISBN: 0-8006-1686-3.

The English version of *Fynd och fusk i Bibelns värld* (1979), this volume discusses modern apocrypha, legends, and forgeries about Jesus. After comments on the dream of discovering the marvelous book and on the critical assessment of such books, Beskow surveys *Gospel of Barnabas*, the so-called death warrant of Jesus, leaflets from heaven, *Book of Mormon*, *Essene Letter*, *Report of Pilate*, *Unknown Life of Jesus Christ*, *Gospel of the Holy Twelve*, *Aquarian Gospel*, *Gospel of Peace*, D. Joyce's *Jesus Scroll* (1973), and *Secret Gospel of Mark*. The author is associate professor of patristic studies at the Swedish Council for Research in the Humanities and Social Sciences in Lund.

M. E. BORING, *Sayings of the Risen Jesus. Christian Prophecy in the Synoptic Tradition* (Cambridge, UK—London—New York: Cambridge University Press, 1982, \$39.50) xv and 327 pp. Bibliography. Indexed. LCN: 81-18022. ISBN: 0-521-24117-0.

Developed from a doctoral dissertation directed by L. E. Keck and accepted in 1969 by Vanderbilt University in Nashville, TN, this investigation of the role of Christian prophets in adding to the tradition of Jesus' sayings first considers the rediscovery of Christian prophecy: introduction, definitions, sources, and method. Then it offers a characterization of early Christian prophecy: the role of the prophet (church figure, *homo religiosus*, hermeneut), the material characteristics of early Christian prophetic speech, and the formal characteristics. The third part examines Christian prophecy in the Synoptic tradition: Q, Mk, Mt, and Lk. An appendix discusses Christian prophecy and the origin of Christology. Boring concludes that Christian prophets influenced the Synoptic tradition of Jesus' words in a variety of ways in addition to coining new sayings of the risen Jesus, and that this influence can frequently be detected with a reasonable degree of probability.

G. BORNKAMM, G. BARTH, AND H. J. HELD, *Tradition and Interpretation in Matthew* (2nd, rev. ed.; London: SCM, 1982, paper £8.95) 345 pp. Bibliography. Indexed. ISBN: 0-334-01694-0.

The paperback edition of the English version of a pioneering redaction-critical study of Mt [NTA 8, p. 150], this volume contains Bornkamm's articles on end-expectation and church in Mt and on the stilling of the storm according to Mt 8:18-27, Barth's investigation of Matthew's understanding of the Law, and Held's work on Matthew as interpreter of the miracle stories. The new edition also includes Bornkamm's article on the risen Lord and the earthly Jesus according to Mt 28:16-20.

F. H. BORSCH, *Power in Weakness. New Hearing for Gospel Stories of Healing and Discipleship* (Philadelphia: Fortress, 1983, paper \$8.95) xviii and 156 pp. LCN: 82-15997. ISBN: 0-8006-1703-7.

Borsch, dean of the chapel at Princeton University and visiting lecturer at Princeton Theological Seminary, approaches the NT accounts of healing and discipleship in the hope of furthering dialogue between historical criticism and our contemporary questions and interests. He considers the stories of the dumb man (Lk 11:14), the paralytic (Mk 2:1-12), Zacchaeus (Lk 19:1-10), Legion (Mk 5:1-20), the Syrophenician woman (Mk 7:24-30), the man with the withered hand (Mk 3:1-6), the good Samaritan (Lk 10:25-37), Bartimaeus (Mk 10:46-52), and Paul (2 Cor 12:7-10).

A. CASURELLA, *The Johannine Paraclete in the Church Fathers. A Study in the History of Exegesis*, Beiträge zur Geschichte der biblischen Exegese 25 (Tübingen: Mohr-Siebeck, 1983, DM 78) xiv and 258 pp. Bibliography. Indexed. ISBN: 3-16-144648-8.

Prepared as a doctoral dissertation under the direction of C. K. Barrett and accepted by Durham

University in 1980, this critical survey of the use made of the Johannine Paraclete sayings (Jn 14:15-17, 25-26; 15:26-27; 16:4b-15) by the early Church Fathers contains five chapters: ante-Nicene exegesis, Greek exegesis between the councils of Nicea and Chalcedon, Latin exegesis between the councils of Nicea and Chalcedon, post-Chalcedonian exegesis, and the Fathers on the Paraclete passages (an assessment). The appendix concerns the variant readings in the Paraclete passages attested by the Greek Fathers.

B. CORSANI, *Testimoni della verità: Marco, Matteo, Luca. Guida alla lettura della Bibbia* (Turin: Claudiana/Scuola Domenicale, 1982, paper 9,500 L) 345 pp. Bibliography. Indexed.

Corsani, professor of NT exegesis at the Facoltà Valdese di Teologia in Rome, begins his treatment of the Synoptic Gospels with the accounts of Jesus' passion and death and the empty tomb. Then he considers the earlier proclamation about Jesus with regard to the crisis of the coming kingdom of God, and examines other pre-Synoptic accounts (miracles, debates, instructional dialogues, parables, narratives, etc.). The fourth part discusses the witness given by the individual Evangelists (Mark, Matthew, Luke) and the Synoptic accounts of the risen Lord's appearances and the Christian mission (Mt 16:9-20).

F. B. CRADDOCK, *John*, Knox Preaching Guides (Atlanta: John Knox, 1982, paper) iv and 149 pp. Bibliography. LCN: 82-48095. ISBN: 0-8042-3236-9.

Craddock, professor of preaching and NT at the Candler School of Theology, Emory University, in Atlanta, describes the Fourth Gospel as an example of Christian preaching in its attempt at articulating who Jesus was in and for the community addressed, its emphasis on certain themes that pervade and inform the entire narrative, and its use of communicative techniques and literary devices. After a seven-page introduction to the Fourth Gospel, he presents an exposition according to this general outline: the Prologue to the Gospel (1:1-18); Jesus' ministry as a revelation of God (1:19-12:50); Jesus, the revealer of God, returns to glory (13:1-20:31); and the epilogue to the Gospel (21:1-25).

T. E. CRANE, *The Synoptics. Mark, Matthew and Luke Interpret the Gospel* (London: Sheed and Ward, 1982, paper £7.95) vi and 231 pp. Bibliography. ISBN: 0-7220-8711-X.

Crane, professor of Scripture at St. Paul Seminary in St. Paul, MN, first considers the common gospel that all the apostles preached and all the NT authors preserved in their writings. Then he explores the person of Jesus, his ministry, and his teaching as these are recognizable in the Synoptic Gospels. Finally, he looks at the individual style and special message of each Synoptic Evangelist. Most of the thirteen chapters in the book begin with suggestions for preliminary reading in the NT and end with questions for reflection and discussion.

R. A. CULPEPPER, *Anatomy of the Fourth Gospel. A Study in Literary Design, Foundations and Facets: New Testament* (Philadelphia: Fortress, 1983, \$19.95) xii and 266 pp. Bibliography. Indexed. LCN: 82-16302. ISBN: 0-8006-2102-6.

Culpepper, associate professor of NT interpretation at Southern Baptist Theological Seminary in Louisville, KY, and author of *The Johannine School* (1975), attempts to make some initial tracings of what the Fourth Gospel looks like through the lens of secular literary criticism, especially as practiced by S. Chatman. His aim is to contribute to understanding the Fourth Gospel as a narrative text, what it is, and how it works. To this end he considers its narrator and point of view, narrative time, plot, characters, implicit commentary, and implied reader. F. Kermode has provided a two-page foreword.

O. DA SPINETOLI, *Luca. Il Vangelo dei poveri*, Commenti e studi biblici (Assisi: Cittadella, 1982, 25,000 L) 766 pp. Bibliography.

After a 29-page introduction to Lk, da Spinetoli presents his commentary on each pericope in the Gospel according to the following general outline: prologue (1:1-4), infancy (1:5-2:52), the mission of John the Baptist and the preparation of Jesus (3:1-4:13), the ministry in Galilee (4:14-9:50), the journey toward Jerusalem (9:51-19:28), and at Jerusalem (19:29-24:53). R. Fabris has provided a four-page preface.

R. J. DEAN, *Luke*, Layman's Bible Book Commentary 17 (Nashville, TN: Broadman, 1983, \$5.50) 151 pp. Bibliography. LCN: 79-66204. ISBN: 0-8054-1187-9.

After a five-page introduction to Lk, this volume presents an exposition of the Gospel according to the following general outline: prologue (1:1-4), good news of Christ's coming (1:5-2:52), preparation and commitment (3:1-4:13), ministry in Galilee (4:14-9:50), journeying to Jerusalem (9:51-19:27), and final ministry in Jerusalem (19:28-24:53). Dean gives particular attention to Luke's way of emphasizing God's love for people.

E. DELEBECQUE, *Les Actes des Apôtres. Texte traduit et annoté*, Collection d'Études Anciennes (Paris: Les Belles Lettres, 1982, paper 250 F) xlix and 280 pp. Bibliography. ISBN: 2-251-32618-9.

Similar in format to Delebecque's *Évangile de Luc* [NTA 21, p. 324], this volume consists of a 39-page introduction (Acts and its author, the text, select bibliography) followed by a new French translation with the Greek text of Acts on facing pages; brief textual and philological notes appear below. The introduction gives particular attention to Luke's literary skill, his fidelity to history, his Hellenism, and the significance of the Western text of Acts. C. Spicq has contributed a three-page preface.

M. DORNEICH (ED.), *Vater-Unser Bibliographie—The Lord's Prayer, a Bibliography*, Veröffentlichungen der Stiftung Oratio Dominica (Freiburg im Breisgau: Herder, 1982, paper) 240 pp. ISBN: 3-451-19752-9.

Intended to mark the 20th anniversary of the founding of the Stiftung Oratio Dominica in Freiburg, this volume contains a 141-page bibliography of books and articles on the Lord's Prayer as well as a 52-page catalogue of musical compositions and recordings of the Lord's Prayer. Also included are E. Jahnke's article on the choral arrangements of the Latin Lord's Prayer composed between 1500 and 1700, W. Stolz's report on the activities of the Stiftung Oratio Dominica, and a list of its publications.

J. A. DU RAND, *Entolē in die Johannesevangelie en -briewe* (Stellenbosch: New Testament Society of South Africa, 1981, paper R 10) xv and 482 pp., 18 folding charts. Bibliography. Indexed. ISBN: 0-620-05732-7.

Prepared as a doctoral dissertation under the direction of A. B. du Toit and accepted by the University of Pretoria in 1977, this investigation of *entolē* in the Fourth Gospel and the Johannine epistles begins with chapters on past research and on the uses of *entolē* in other writings roughly contemporaneous with the NT. Then it focuses on the individual occurrences of *entolē* in Jn 10:18; 11:57; 12:49, 50; 13:34; 14:15, 21, 31; 15:10, 12, 14, 17; 1 Jn 2:3, 4, 7, 8; 3:22, 23, 24; 4:21; 5:2, 3; and 2 Jn 4, 5, 6. The final chapter considers the significance of *entolē* for the Johannine understanding of Christ, eschatology, and faith and love. The folding charts show each Johannine instance of *entolē* in the structural context of the passage as a whole.

J. A. DU RAND, *Die Struktuur van die Christologie van die Evangelie van Johannes—metodologiese oorewegings* (Bloemfontein, S. Africa: Die Universiteit van die Oranje-Vrystaat, 1982, paper) 45 pp. Bibliography. ISBN: 0-86886-148-0.

The text of the author's inaugural lecture as professor of NT exegesis and theology at the University of the Orange Free State, this investigation of the structure of Johannine Christology first evaluates the various scholarly approaches to the topic and then considers John's portrait of Jesus in relation to pneumatology and eschatology and with reference to its background, goal, and structure. The final section explains the key elements in Johannine Christology: revelation, the unique relationship between Father and Son, Jesus' identification of himself, the unity motif, and soteriology.

G. FORKMAN, *Framtidsliv. Ett bibelstudium om människors hopp och Johannesevangeliet* (Stockholm: SkeabVerbum, 1982, paper 45 S. kr.) 123 pp., 16 illustrations, 2 figs. ISBN: 91-526-0289-3.

This guide to studying the theme of hope in the Fourth Gospel contains ten sections: for people who long (Jn 4:35-36; 15:11-17), "that you may believe" (14:1-14; 20:31), the Word (1:1-18),

festival (2:1-10), the Spirit (3:1-12), springs of water (4:1-26; 7:37-39), judgment (5:19-30), bread (6:1-13, 24-59), power (18:1-11), and throne (20:19-29).

R. T. FRANCE AND D. WENHAM (EDS.), *Gospel Perspectives: Studies in Midrash and Historiography. Volume III* (Sheffield, UK: JSOT Press, 1983, \$14.75) 299 pp. ISBN: 0-905774-56-6.

The nine papers in this volume look at the possibility of explaining the Gospels on the basis of Jewish literary and historical genres: B. Chilton on varieties and tendencies of midrash as exemplified by rabbinic interpretations of Isa 24:23; R. Bauckham on ps.-Philo's *Biblical Antiquities* and the Gospels as "midrash"; F. F. Bruce on biblical exposition at Qumran; R. T. France on Jewish historiography, midrash, and the Gospels; L. Morris on the Gospels and the Jewish lectionaries; D. J. Moo on tradition and OT in Mt 27:3-10; P. B. Payne on midrash and history in the Gospels with reference to R. H. Gundry's *Matthew* (1982); C. L. Blomberg on midrash, chiasmus, and the outline of the central section in Lk; and D. S. Greenwood on poststructuralism and biblical studies in the light of F. Kermode's *Genesis of Secrecy* (1979). The volume also contains a four-page preface by France and Wenham, and an eleven-page postscript by France. The previous two volumes in the series were described in *NTA* 25, p. 85; 26, p. 83.

V. FUSCO, *Oltre la parabola. Introduzione alle parabole di Gesù*, Kyrios (Rome: Borla, 1983, paper 10,000 L) 202 pp. Indexed.

Fusco, professor of NT exegesis at the Facoltà Teologica dell'Italia Meridionale in Naples and author of *Parola e regno* (1980), presents this introduction to the study of the Gospel parables in four chapters: a new stage in the interpretation of the parables, the parable as story, the parable as dialogue, and the parable as frontier of the Gospel.

K. GAMBER, *Jesus-Worte. Eine vorkanonische Logiensammlung im Lukas-Evangelium*, Beiheft zu den Studia Patristica et Liturgica 9 (Regensburg: F. Pustet, 1983, paper DM 7.80) 98 pp., 3 figs. ISBN: 3-7917-0853-8.

The revised version of *Worte Jesu—von der Nachfolge* (1955), this volume presents the German texts of Jesus' sayings about discipleship from the Lukan travel narrative (Lk 9:51–19:10). Brief comments on the texts and cross-references to Synoptic parallels are also included.

G. GIBERTI, *La risurrezione di Gesù*, Biblioteca minima di cultura religiosa 30 (Brescia: Paideia, 1982, paper 10,000 L) 196 pp.

After explaining the methods of biblical exegesis as they relate to study of the resurrection, this volume discusses the NT data regarding the resurrection of Jesus and the problems that it raises, gives a "state of the question" on the resurrection in the light of modern research, analyzes the resurrection account in Mk 16:1-8, and considers the relation between resurrection and liberation.

D. JUEL, *Luke-Acts. The Promise of History* (Atlanta: John Knox, 1983, paper \$7.95) v and 138 pp. Bibliography. Indexed. LCN: 82-25845. ISBN: 0-8042-0321-0.

Juel, associate professor of NT at Luther-Northwestern Seminary in St. Paul, MN, concentrates on interpretative matters appropriate to Lk-Acts as a whole. After treating introductory issues, he presents his six chapters under the following headings: beginnings, "a Savior who is Christ the Lord," "to the end of the earth," the life of faith, the people of God, and "so that you may know how well founded are the things you have been taught."

R. LAURENTIN, *Les Évangiles de l'Enfance du Christ. Vérité de Noël au-delà des mythes. Exégèse et sémiotique, historicité et théologie* (Paris: Desclée—Desclée de Brouwer, 1982, paper 240 F) 633 pp., plate, inserted chart. Bibliography. Indexed. ISBN: 2-7189-0229-9.

Laurentin, author of *Structure et théologie de Lc 1-2* (1956) and *Jésus au temple* (1966), first applies the methods of textual criticism, literary criticism, and semiotic analysis to the Lukan infancy narrative. Then he uses the same three approaches in a considerably shorter study of the Matthean infancy narrative, and concludes this second part by listing the similarities and differences between Lk 1–2 and Mt 1–2. In the third part he investigates the historicity of the infancy narratives with particular attention to the genealogies, the sequences (narratives, dialogues, canticles), the marvelous happenings, the virginal conception, and the correlation between symbolism

and historicity. Twenty-three excursuses are included. Laurentin traces the remarkable convergences in the Gospel infancy accounts to historical facts and the inspiration of the Holy Spirit.

E. LAVERDIERE, *When We Pray . . . Meditation on the Lord's Prayer* (Notre Dame, IN: Ave Maria Press, 1983, paper \$4.95) 172 pp. LCN: 82-73512. ISBN: 0-87793-262-X (cloth), 0-87793-263-8 (paper).

LaVerdiere, associate professor of NT at the Catholic Theological Union in Chicago, seeks to explain the Lukan text of the Lord's Prayer (Lk 11:2-4), bring out its meaning, and help Christians to experience it in prayer. The preparatory part of his book deals with literary context, the Lord's Prayer in the Christian community and in Christian experience, and the text. The interpretative part considers each phrase in the Lukan version of the prayer. The appendix discusses the translation of the text.

J. MARSH, *Jesus in his Lifetime* (London: Sidgwick & Jackson, 1981, £10) 262 pp. Bibliography. Indexed. ISBN: 0-283-98638-7.

After reflecting on the difficulties and possibilities involved in reconstructing the "unavoidable story" of Jesus, Marsh situates Jesus in the Judaism of his time, considers the shape of a Gospel, and discusses Jesus in his lifetime under five headings: virgin birth, prologue, Gospel history, epilogue, and resurrection. The concluding chapter treats the nature of the Gospels, the character of Jesus' divine sonship, and Jesus' critique of contemporary politics and politicians. The volume is based on the Gray Lectures delivered at Duke University in 1958.

M. C. MASSEY, *Christ Unmasked. The Meaning of The Life of Jesus in German Politics*, Studies in Religion (Chapel Hill, NC—London: University of North Carolina Press, 1983, \$23) ix and 182 pp. Bibliography. Indexed. LCN: 82-8547. ISBN: 0-8078-1524-1.

Massey, associate professor at Harvard Divinity School, contends that the political meaning of D. F. Strauss's *Life of Jesus, Critically Examined* (1835) becomes evident only when its Hegelian philosophy of religion is connected with its literary qualities and historical context. She discusses texts and language, Germany in the 1830s (politics, literature, and religion), irony as the holy principle of spiritual freedom, Christ and democracy, aristocracy and genius, and political meaning and historical effect. She concludes that the 1835 *Life of Jesus* brought into question not only religion's potential to legitimate an oppressive political order, but also its potential to create an entrapping inner space.

J. MATEOS AND J. BARRETO, *Dizionario teologico del Vangelo di Giovanni*, trans. T. Tosatti, *Dizionari Tascabili* (Assisi: Cittadella, 1982, paper 11,000 L) 355 pp. Indexed.

The Italian version of *Vocabulario teologico del Evangelio de Juan* (1980), this theological dictionary of the Fourth Gospel originally appeared as the thematic index of the authors' commentary *El Evangelio de Juan* [NTA 25, p. 88]. It provides about one hundred articles on Johannine themes: Abraham, water, Lamb of God, covenant, etc. A twelve-page introduction is included.

A. J. MATTILL, *Jesus and the Last Things: The Story of Jesus the Suffering Servant* (Gordo, AL: Flatwoods Free Press, 1983, paper \$5) vi and 141 pp. Bibliography. Indexed.

Mattill, author of *Luke and the Last Things* (1979), aims to present in story form the results of many studies of Jesus and of the eschatological climate in which Jesus lived. He does so with reference to twenty-two texts: "Unto us a son is born" (Isa 9:6), God's blueprint for the future (Lk 24:44), the heavenly hero and the holy war (Dan 7:13-14), a lamb in the midst of wolves (Lk 10:3), the spirit of Enoch (2 *Enoch* 9:1), etc.

J. C. MEAGHER, *Five Gospels. An Account of How the Good News Came to Be* (Minneapolis, MN: Winston Press, 1983, cloth \$24.50, paper \$11.95) vii and 312 pp. LCN: 82-51163. ISBN: 0-86683-731-0 (cloth), 0-86683-691-8 (paper).

Meagher, professor of religious studies and English at St. Michael's College, University of Toronto, argues that the Christian good news was formed in five distinct but interrelated stages of

proclamation: the gospel of John the Baptist, the gospel of Jesus, the gospel of the Apostles, the gospel of Demetrius (see 3 Jn 12), and the gospel of the Ultimate (which sprang from a movement associated with the Fourth Gospel). He maintains that each stage made dramatic shifts in the content and character of the good news.

D. MENOZZI, *Les interprétations politiques de Jésus de l'Ancien Régime à la Révolution*, trans. J. Touvier, Sciences humaines et religions (Paris: Cerf, 1983, paper 99 F) 282 pp. Indexed. ISBN: 2-204-01972-0.

The French version of *Lettura politica di Gesù* (1979), this examination of political interpretations of Jesus from the Ancien Régime to the French Revolution contains four chapters: the perception of the political power of the figure of Jesus in the world of the Enlightenment, political readings of Jesus in the Gallican church of the Ancien Régime, the first years of the Revolution, and from the Convention to Napoleonic. Within this framework, Menozzi discusses various understandings of Jesus (as rebel, legislator, patriot, monarchist, republican, etc.) and assesses their sociopolitical significance.

V. MORA, *Le signe de Jonas*, Lire la Bible 63 (Paris: Cerf, 1983, paper 58.50 F) 151 pp. Bibliography. ISBN: 2-204-01975-5.

After surveying the NT evidence about the sign of Jonah and explaining why Mark suppressed this motif, the author considers the sign of Jonah and its various scholarly interpretations, its connection with Jesus' refusal to give a sign, its place in the book of Jonah, its place in Q, the Lukan orchestration of the sign of Jonah (see Lk 11:16, 29-32), the Matthean orchestration (see Mt 12:38-42; 16:1-4), the sign of Jonah in the Fourth Gospel, its place in the four Gospels together, Jesus and the sign of Jonah, and the ship of Jonah (see Mk 4:35-41; Mt 8:18, 23-27; Lk 8:22-25). Mora, superior of the Benedictine monastery at Tabgha by the Sea of Galilee, concludes that the sign of Jonah in the Gospels refers to the Son of Man gathering the nations and the opponents belonging to "this generation" on the Day of Judgment.

W. NETHÖFEL, *Strukturen existentialer Interpretation. Bultmanns Johanneskommentar im Wechsel theologischer Paradigmen* (Göttingen: Vandenhoeck & Ruprecht, 1983, paper DM 68) 273 pp., 57 figs., folding chart. Bibliography. ISBN: 3-525-56162-8.

Based on a doctoral dissertation accepted in 1980 by the theological faculty at Kiel, this volume explores the structure of myths and the value of demythologizing as a way of understanding them. After describing the change of paradigms for interpreting myths (between existential interpretation and structural analysis), it focuses on aspects of R. Bultmann's *Das Evangelium des Johannes* (1941): the commentary as discourse, the Evangelist as revealer, the author as preacher, the search for cosmological aspects, the literary structure of the commentary, and the mythic *Gattung*-structure of the commentary. The final section discusses existential interpretation as myth and its variants.

J. B. ORCHARD (ED.), *A Synopsis of the Four Gospels in Greek Arranged according to the Two-Gospel Hypothesis* (Macon, GA: Mercer University Press, 1983, \$21; Edinburgh: T. & T. Clark) xxxiv and 342 pp. ISBN: 0-86554-061-6 (MUP).

This synopsis of the Gospels in Greek adopts the columnar order Mt-Lk-Mk-Jn as reflecting the chronological order of their composition according to the Two-Gospel hypothesis. It also contains an introduction to synopses in general and to this one, a list of pericopes with Gospel parallels, a text-critical apparatus, and a list of Gospel passages explicitly cited as Scripture. H. H. Stoldt has provided German translations of Orchard's introductions. The English version of this synopsis was described in *NTA* 26, p. 322.

V. PASQUETTO, *Incarnazione e comunione con Dio. La venuta di Gesù nel mondo e il suo ritorno al luogo d'origine secondo il IV vangelo*, Studia Theologica-Teresianum 2 (Rome: Edizioni del Teresianum, 1982, paper) 349 pp. Bibliography. Indexed.

Prepared as a doctoral dissertation under the direction of I. de la Potterie and accepted by the Pontifical Biblical Institute in Rome in 1981, this investigation of Jesus' coming into the world and his return to his place of origin according to the Fourth Gospel contains five chapters: the "coming

of Jesus'' in the light of verbs regarding his origin, Jesus' coming as 'entrance into the world,' Jesus' going away to his place of origin, Jesus' coming in post-Easter history, and John's originality in comparison with his alleged Mandeian and gnostic sources.

R. PESCH, *Zwischen Karfreitag und Ostern. Die Umkehr der Jünger Jesu* (Zurich—Einsiedeln—Cologne: Benziger, 1983, paper DM 13.80) 100 pp. ISBN: 3-545-20079-5.

Pesch, professor of NT literature and exegesis on the Catholic theological faculty at Freiburg, considers how Jesus' disciples came to believe in his resurrection and what it meant for them. In seventeen brief chapters, he traces this development from Good Friday to Easter, with particular attention to the disciples' experience of Jesus as the Son of Man [see § 28-79].

J. M. ROBINSON, *A New Quest of the Historical Jesus and Other Essays* (Philadelphia: Fortress, 1983, paper \$11.95) 215 pp. Indexed. LCN: 82-48586. ISBN: 0-8006-1698-7.

The first part of this volume is a reprint of Robinson's *New Quest of the Historical Jesus* (1959), in which he outlined the impossibility and illegitimacy of the original quest and discussed the possibility, legitimacy, and procedure of a new quest. The second part consists of essays on the formal structure of Jesus' message (1962), the recent debate on the new quest [§ 7-486], A. Schweitzer's *Quest of the Historical Jesus* today (1968), and Jesus' parables as God happening (1968). Robinson has provided a four-page foreword.

K. ROMANIUK, *Co to jest źródło Q?* (Warsaw: Akademia Teologii Katolickiej, 1983, paper zł 260) 164 pp. Bibliography.

After describing how the hypothesis of Q originated, Romaniuk discusses the literary form of Q, its setting-in-life, theology (Christology and eschatology), literary-theological structure, authorship, and redactional history. Then he relates Q to various parts of the Bible (Mt and Lk, Mk, Paul's letters, the OT), and considers criticisms of the Q-hypothesis and problems connected with it.

A. SALAS (ED.), *Las "bienaventuranzas,"* Biblia y Fe. Revista de teología bíblica, vol. 9, no. 26 (Madrid: Escuela Bíblica, 1983, paper 250 ptas.) 112 pp. Bibliography. ISSN: 0210-5209.

After G. Cañellas's introduction to the beatitudes, this fascicle presents articles on the individual beatitudes in Mt 5:3-12: E. Villar on the poor in spirit, A. M. Delgado on the meek, L. Tous on those who suffer, V. Casas on those who long for justice, M. D. Palmero on the merciful, F. M. López Melús on the pure of heart, A. Salas on those who work for peace, and J. Alonso Díaz on those who are persecuted for justice's sake.

H.-M. SCHENKE (ED.), *Das Matthäus-Evangelium im mittelägyptischen Dialekt des koptischen (Codex Scheide)*, Texte und Untersuchungen 127 (Berlin: Akademie-Verlag, 1981, paper M 42) xii and 202 pp., 17 plates, 4 figs. Bibliography. Indexed.

The fifty-page introduction to the Coptic version of Mt in Codex Scheide (inv. no. M144 in the Scheide Library at Princeton University) discusses codicological features, script and orthography, language (the Middle Egyptian or Oxyrhynchite dialect of Coptic), and the translation and text of Mt. The main part of the volume provides the Coptic text of Mt according to Codex Scheide with brief notes below. Also included are the Greek and Coptic texts of the angelic hymn (Gloria) on facing pages, photographs of parts of the codex, and indexes (Coptic words, Greek words, proper names).

W. SCHMITHALS, *Die Apostelgeschichte des Lukas*, Zürcher Bibelkommentare NT 3,2 (Zurich: Theologischer Verlag, 1982, paper 33.50 Sw. fr. or DM 37) 248 pp., folding map. Indexed. ISBN: 3-290-14731-2.

Schmithals, who has contributed the commentary on Lk in this series, concludes his twelve-page introduction to Acts by describing Luke as a learned Hellenistic writer and a brilliant storyteller but not a theological thinker on the level of Paul, John, or the author of the Markan *Grundschrift*. The main part of the volume consists of the German text and an exposition of each pericope in Acts: Jesus' ascension (1:1-14), the end of Judas and the choice of Matthias (1:15-26), the outpouring of

the Holy Spirit (2:1-13), Peter's speech (2:14-40), etc. Also included are excursuses on Luke and the OT and on the "we"-passages in Acts, a chronological table of Paul's life, and a map of the eastern Mediterranean world.

G. SEGALLA, *La preghiera di Gesù al Padre* (Giov. 17). *Un addio missionario*, Studi Biblici 63 (Brescia: Paideia, 1983, paper 15,000 L) 235 pp. Bibliography. Indexed.

After exposing the circular structure of Jn 17:1-26, Segalla considers the relation between tradition and redaction in the passage, its formulation as a farewell prayer, cultural setting, setting-in-life, and character as a priestly prayer. Then he presents an exegetical-linguistic analysis of it according to the following outline: glory and glorification of the Son (vv. 1-5, 24), faith and love as the response to historical revelation (vv. 6-11a, 25-26), prayer for the preservation and unity of the disciples (vv. 11b-16, 20-23), and sanctification and mission (vv. 17-19). The last two chapters concern the missionary theology of the prayer, and the life of the disciple (in tension with the world, between faith and vision). The appendix is a structured Italian translation of Jn 17:1-26.

D. SENIOR, *What Are They Saying About Matthew?* (New York—Ramsey, NJ: Paulist, 1983, paper \$3.95) v and 85 pp. LCN: 82-62967. ISBN: 0-8091-2541-2.

Senior, professor of NT studies at the Catholic Theological Union in Chicago and author of *The Passion Narrative According to Matthew* (1975), presents his survey of recent Matthean scholarship under seven headings: the setting of Mt, its sources and structure, Matthew's view of salvation history, his use of the OT, his attitude toward the Law, his Christology, and the church in Mt.

A. SERRA, *Sapienza e contemplazione di Maria secondo Luca 2,19.51b*, Scripta Pontificiae Facultatis Theologicae "Marianum" 36 (Rome: Edizioni Marianum, 1982, paper 16,000 L) xiv and 382 pp. Bibliography. Indexed.

The focus of Serra's monograph is Luke's description of Mary in Lk 2:19, 51b. After reviewing research on these two verses between 1959 and 1977, he investigates the biblical terms for remembering and recalling, the meaning of the Greek verb *symballō* in biblical and extrabiblical texts, and Lk 2:19, 51b in the context of the Lukan tradition. The 29-page appendix is an anthology of comments on these verses from Origen to the present. Serra concludes that Mary may well have been the source of information for the events described in the Lukan infancy narrative.

K. SNODGRASS, *The Parable of the Wicked Tenants. An Inquiry into Parable Interpretation*, Wissenschaftliche Untersuchungen zum Neuen Testament 27 (Tübingen: Mohr-Siebeck, 1983, paper DM 72) x and 140 pp. Bibliography. Indexed. ISBN: 3-16-144610-0.

Developed from a doctoral dissertation directed by M. Black and accepted by the University of St. Andrews (Scotland) in 1973, this investigation of the parable of the wicked tenants (Mt 21:33-45; Mk 12:1-12; Lk 20:9-19; *Gospel of Thomas* 65-67) first reviews various attempts at interpreting the parable and considers the most appropriate methodology. In the remaining chapters the cultural setting of the parable is discussed, its development analyzed, and its origin and meaning explored. The appendix concerns the wordplay between *bn* ("son") and *'bn* ("stone"). Snodgrass concludes that the alleged difficulties of the story's form, the improbability of the events, and the connection of the stone quotation fade when one views the parable in its Palestinian context.

G. STANTON (ED.), *The Interpretation of Matthew*, Issues in Religion and Theology 3 (Philadelphia: Fortress, 1983, paper \$6.95; London: SPCK) xi and 164 pp. Bibliography. Indexed. LCN: 83-5508. ISBN: 0-8006-1766-5 (Fortress), 0-281-04058-3 (SPCK).

After Stanton's eighteen-page introduction to Mt as a new storm center in NT scholarship, this volume presents eight key articles (all in English) on various aspects of the Gospel: E. von Dobschütz on Matthew as rabbi and catechist (1928), O. Michel on the conclusion of Mt and the Easter message (1950), N. A. Dahl on the passion narrative (1955), K. Stendahl on Jesus' genealogy and itinerary (*quis et unde?*) according to Mt 1-2 (1960), G. Strecker on the concept of history [§ 12-550], G. Bornkamm on the authority to "bind" and "loose" in the church [§ 15-146], U. Luz on the disciples [§ 16-844], and E. Schweizer on Matthew's church (1974).

Structure and Meaning in Matthew 14-28, Neotestamentica 16 (1982) (Stellenbosch: New Testament Society of South Africa, 1983, paper) v and 150 pp. Bibliography. ISBN: 0-620-06271-1. [with Addendum, 74 pp.]

The seven papers in this volume complete the project begun in *The Structure of Matthew 1-13* [NTA 24, p. 89]. They concern the macrostructure of Mt (by H. J. B. Combrink), Matthew's portrayal of the disciples and the structure of Mt 13:53-17:27 (A. G. van Aarde), the structural analysis of Mt 18 (H. C. van Zyl), configuration and plot in Mt 19-22 (P. G. R. de Villiers), structure and reference in Mt 23 (B. C. Lategan), the structuring principles in Mt 24-25 and the interpretation of the text (P. J. Maartens), and the narrative coherence in Mt 26-28 (S. J. P. K. Riekert). The 74-page addendum presents the Greek text of Mt 14-28 according to its units of discourse and structure.

A. J. TAMBASCO, *In the Days of Jesus. The Jewish Background and Unique Teaching of Jesus* (New York—Ramsey, NJ: Paulist, 1983, paper \$3.95) viii and 112 pp., 10 figs. and maps. Bibliographies. LCN: 82-62919. ISBN: 0-8091-2536-6.

Tambasco, assistant professor of theology at Georgetown University in Washington, DC, and author of *The Bible for Ethics* (1981), focuses on "what is necessary from Jewish culture to understand Jesus" and what is unique about Jesus and his teaching. After introductory remarks on the nature of the Gospels, he provides seven chapters on coming of age in Galilee, up to Jerusalem, John the Baptist and his message, Jesus the teacher, a new message, Jesus against the authorities, and death and afterward.

G. THEISSEN, *The Miracle Stories of the Early Christian Tradition*, trans. F. McDonagh, ed. J. Riches (Philadelphia: Fortress, 1983, \$27.95) x and 322 pp. Bibliography. Indexed. LCN: 82-48546. ISBN: 0-8006-0700-7.

The English version of *Urchristliche Wundergeschichten* [NTA 18, p. 388], this form-critical study of primitive Christian miracle stories considers them as structured forms (synchronic approach), as reproduced narratives (diachronic approach), and as symbolic actions. Theissen is professor of NT at the University of Heidelberg.

M. THEOBALD, *Im Anfang war das Wort. Textlinguistische Studie zum Johannesprolog*, Stuttgarter Bibelstudien 106 (Stuttgart: Katholisches Bibelwerk, 1983, paper DM 26.80) 146 pp. Bibliography. Indexed. ISBN: 3-460-04061-1.

Developed from a seminar at the University of Regensburg in 1981, this text-linguistic investigation of Jn 1:1-18 consists of a formal-syntactic description of the text, a semantic analysis, a literary-critical study of the genesis of the Prologue, and an assessment of the Evangelist's theological achievement. Theobald concludes by describing Jn 1:1-18 as the "opening text" of the Fourth Gospel.

E. TROCMÉ, *The Passion as Liturgy. A Study in the Origin of the Passion Narratives in the Four Gospels* (London: SCM, 1983, paper £4.95) ix and 116 pp. Indexed. ISBN: 0-334-02239-8.

Trocmé, professor of NT at the University of Strasbourg, argues that the original form of the passion narratives in the canonical Gospels was a liturgical text used as the basis of a solemn commemoration of Jesus' sufferings and death by the Jerusalem church within a few years of the actual events. The first part of this volume studies the four distinct passion narratives (Mk, Mt, Lk, Jn); the second part considers the original passion narrative as the oldest Christian liturgy of all and its historical setting. The book is a somewhat expanded version of the Passiontide Lectures delivered in 1980 at Lincoln Theological College (UK).

C. TUCKETT (ED.), *The Messianic Secret*, Issues in Religion and Theology 1 (Philadelphia: Fortress, 1983, paper; London: SPCK) xi and 148 pp. Bibliography. Indexed. LCN: 83-5499. ISBN: 0-8006-1767-3 (Fortress), 0-281-04052-4 (SPCK).

After a 28-page introduction by Tuckett, this collection presents nine key articles in English on the messianic secret in Mk: N. A. Dahl on the purpose of Mk (1958), J. B. Tyson on the blindness of the disciples in Mk [§ 6-464], T. A. Burkill on mysterious revelation (1963), G. Strecker on the theory of the messianic secret in Mk (1964), E. Schweizer on the question of the messianic secret

in Mk [§ 10-527], U. Luz on the secrecy motif and Markan Christology [§ 10-526], W. C. Robinson on the quest for W. Wrede's secret Messiah [§ 17-926], J. D. G. Dunn on the messianic secret in Mk [§ 15-513], and H. Räisänen on the "messianic secret" in Mk (1976).

M. VELLANICKAL, *Studies in the Gospel of John* (Bangalore: Asian Trading Corporation, 1982, paper \$4) vii and 224 pp.

Vellanickal, author of *The Divine Sonship of Christians in the Johannine Writings* (1977), presents twelve essays on various aspects of the Fourth Gospel: the Jesus of the Gospel, Jesus the Word, Jesus the bread of life, the Christian as born of the Spirit, drinking from the source of living water, the Spirit and the Christian life, the Christian as a disciple of Jesus, communion between God and humanity, blood and water, righteousness or dharma, the resurrection of Jesus, and the mother of Jesus.

G. WIMMER, *Die grosse Überraschung. Für einen lebendigen Umgang mit den Gleichnissen Jesu* (Freiburg—Basel—Vienna: Herder, 1982, paper DM 18.80) 144 pp. Bibliography. ISBN: 3-451-19494-5.

Wimmer, professor of NT in the department of religious education at the Catholic University of Eichstätt, first offers meditative comments on twelve Gospel parables about the kingdom of God: Mt 13:45-46; 13:44; Mk 4:1-9; 4:30-32; 2:21-22; 4:26-29; Mt 25:1-12; Lk 16:1-8; Mt 20:1-15; Lk 15:3-6; 15:11-32; and 14:16-23. Then she explains her new approach to the parables with reference to theme, form, and interpretation.

EPISTLES—REVELATION

M. BARTH, *The People of God*, JSNT Supplement Series 5 (Sheffield, UK: JSOT Press, 1983, cloth \$15.95, paper \$7.95) 101 pp. Indexed. ISBN: 0-905774-54-X (cloth), 0-905774-55-8 (paper).

Barth, professor of NT at the University of Basel, deals with the problems posed by Paul's statements about the people of God (tensions in Paul and among his interpreters), the arguments that Paul used to establish the oneness and unity of this people (the testimony of Romans 9-11 and other Pauline texts), and the consequences of Paul's teaching for the common life of Jews and Christians at the present time (the church and the Jewish people today). An earlier version of some of the material in this book appeared in German in *Paulus—Apostat oder Apostel?* [NTA 21, p. 339].

R. J. BAUCKHAM, *Jude, 2 Peter*, Word Biblical Commentary 50 (Waco, TX: Word, 1983, \$18.95) xix and 357 pp. Bibliographies. Indexed. LCN: 81-71768. ISBN: 0-8499-0249-5.

Bauckham, lecturer in the history of Christian thought at the University of Manchester (UK), notes that the epistle of Jude offers a rare glimpse into those original Palestinian Christian circles in which Jesus' own blood relatives were leaders, and that 2 Peter documents the way in which one form of early Christianity managed the difficult transition from the apostolic to the postapostolic generation. He first presents a fifteen-page introduction to Jude and a commentary: address and salutation (vv. 1-2), occasion and theme (vv. 3-4), three OT types (vv. 5-10), etc. Then he provides a 33-page introduction to 2 Peter and an exposition: address and salutation (1:1-2), theme (1:3-11), occasion (1:12-15), etc. With each pericope there is a bibliography, an English translation, textual notes, general observations (on form, structure, and setting), verse-by-verse comments, and a concluding explanation.

T. BENTZER, *Den avslöjade hemligheten. Ett studium av Efesierbrevet* (2nd ed.; Stockholm: Skeab, 1982, paper 64.40 S. kr.) 156 pp. Bibliography. ISBN: 91-526-0270-2. *Tro och gärningar. Ett studium av Jakobs brev med studieplan* (3rd ed.; Stockholm: SkeabVerbum, 1982, paper 45.65 S. kr.) 156 pp. Bibliography. ISBN: 91-526-0287-1.

These guides to the letter to the Ephesians and the letter of James contain brief introductions, expositions of each pericope on the basis of *Nya testamentet* (1981), excursuses on particular words or ideas (fifteen for Ephesians, sixteen for James), and extensive suggestions for study (thirty-two pages for each letter).

W. BINDEMANN, *Die Hoffnung der Schöpfung. Römer 8,18-27 und die Frage einer Theologie der Befreiung von Mensch und Natur*, Neukirchener Studienbücher 14 (Neukirchen-Vluyn: Neukirchener, 1983, paper DM 24.80) 196 pp. Bibliography. Indexed. ISBN: 3-7887-0705-4.

The revised and expanded version of a dissertation directed by H.-F. Weiss and accepted in 1980 by the Wilhelm-Pieck-Universität in Rostock, this investigation of Rom 8:18-27 begins with observations on orientation and exegetical standpoint, and then considers the correction of apocalyptic thinking in the context of Rom 8:18-27, the message of Rom 8:18-27, Paul's attitude toward apocalypticism as illustrated by Rom 8:19-22, serving God in everyday life (ethics as experiment), the relation between creation theology and soteriology within the framework of a biblical theology, and the hope of creation. Two excursuses and an appendix are included.

P. BONNARD, *Les Epîtres johanniques*, Commentaire du Nouveau Testament, deuxième série 13c (Geneva: Labor et Fides, 1983, paper) 146 pp. Bibliographies. Indexed. ISBN: 2-8259-0009-5.

After a seven-page introduction to the Johannine epistles, Bonnard provides for each pericope in them a French translation, a bibliography, general comments, and a verse-by-verse exposition. In both the introduction and the commentary, he gives particular attention to the place of the epistles in the history of the Johannine school, the struggles against the propaganda of the "false prophets," and the nature of Johannine spirituality and gospel truth.

R. G. BRATCHER, *A Translator's Guide to Paul's Letters to Timothy and to Titus*, Helps for Translators (London—New York—Stuttgart: United Bible Societies, 1983, soft cover) viii and 138 pp., map. Bibliography. Indexed. LCN: 83-4823. ISBN: 0-8267-0190-6.

Bratcher aims to help translators recognize and solve some of the problems encountered in the Pastoral epistles. Besides supplying the RSV and TEV translations of each verse and discussing specific translation problems, he provides a brief introduction to the Pastorals, a map, an outline of each epistle, observations on the TEV section headings, a selected bibliography, a glossary of technical terms, and an index of keywords.

R. G. BRATCHER, *A Translator's Guide to Paul's Second Letter to the Corinthians*, Helps for Translators (London—New York—Stuttgart: United Bible Societies, 1983, soft cover) viii and 160 pp. Bibliography. Indexed. LCN: 83-1383. ISBN: 0-8267-0186-8.

The purpose of this guide is to help translators recognize and solve some of the problems encountered in 2 Corinthians. For each pericope in the letter, it provides a heading, introductory comments, the text of the Revised Standard Version and Today's English Version for each verse, and suggestions about translating particular words and phrases. The seven-page glossary defines terms that are technical from an exegetical or linguistic viewpoint.

F. F. BRUCE, *An Expanded Paraphrase of the Epistles of Paul* [1965] (Palm Springs, CA: Ronald N. Haynes Publishers, 1981; Exeter, UK: Paternoster) 323 pp. ISBN: 0-88021-016-8 (Haynes).

The reprint of a work published in 1965 as *The Letters of Paul: An Expanded Paraphrase* [NTA 10, p. 141], this volume presents on facing pages the Pauline epistles according to the Revised Version of 1881 and Bruce's expanded paraphrase. The epistles are arranged in chronological order: the earlier epistles (Galatians, 1–2 Thessalonians), the middle years (1–2 Corinthians, Philippians), the gospel according to Paul (Romans), Paul in Rome (Colossians, Philemon, Ephesians), and the Pastorals (Titus, 1–2 Timothy). Bruce's paraphrases originally appeared as articles in *Evangelical Quarterly*.

F. CHENDERLIN, "Do This as My Memorial." *The Semantic and Conceptual Background and Value of Anamnēsis in 1 Corinthians 11:24-25*, *Analecta Biblica* 99 (Rome: Biblical Institute Press, 1982, paper 22,000 L or \$22) xii and 320 pp. Bibliography. Indexed.

Prepared as a doctoral dissertation under the direction of J. A. Sanders and accepted by the Claremont Graduate School in Claremont, CA, in 1980, this study argues that the only adequate translation of *touto poieite eis tēn emēn anamnēsin* in 1 Cor 11:24-25 is, "Do this as my memorial." After presenting the principal positions taken by various scholars on the issue, Chenderlin explores four areas pertinent to cult and memorial: interpretation, history, time-space, and

sacramentalism. Then he considers the relevant concepts and terms that were available to Paul and his readers, and discusses the Pauline context and tradition of 1 Cor 11:24-25. In the final part, he assesses the key scholarly positions from the vantage point of the results attained in the first four parts.

R. FABRIS, *Paolo evangelizzatore e pastore. Esercizi spirituali per sacerdoti, Vangelo e vita* (Assisi: Cittadella, 1982, paper 6,000 L) 178 pp.

The eight meditations on Paul as evangelizer and pastor contained in this book originated at a retreat for priests. They concern evangelizing through the initiative of God, the content of the proclamation and mission, the method of proclamation, the evangelizer's life-style, educating toward Christian maturity in faith, educating toward maturity in charity, educating toward community relations (the Eucharist), and educating toward conversion (forgiveness and penitence).

H. J. FREDE (ED.), *Epistulae ad Thessalonicenses, Timotheum, Titum, Philemonem, Hebraeos, 1. Lieferung: Tt 1,1-3,5*, Vetus Latina, Die Reste der altlateinischen Bibel 25 (Pars II) (Freiburg: Herder, 1983, paper) pp. 845-920. ISBN: 3-451-00462-3.

This fascicle begins the publication of the Vetus Latina material for the letter to Titus. The line-by-line presentation of the Greek text of Tit 1:1-3:5 is accompanied with several Latin text-types, a critical apparatus, and an apparatus of extrabiblical witnesses. The fascicles in the first part of the volume were described in *NTA* 23, pp. 235-236; 24, p. 196; 25, p. 204; 26, p. 205; and 27, pp. 217, 338.

M. L. GATTI PERER (ED.), "*La dimora di Dio con gli uomini*" (*Ap* 21,3). *Immagini della Gerusalemme celeste dal III al XIV secolo*, Pubblicazioni della Università Cattolica (Milan: Vita e Pensiero, 1983, paper 20,000 L) 300 pp. Illustrated. Bibliography. Indexed.

The first major part of this volume features articles by G. Ravasi on the biblical iconography of the heavenly Jerusalem, C. Mazzucco on the heavenly Jerusalem as described in the book of Revelation according to patristic writings, M. Rossi and A. Rovetta on images of the heavenly Jerusalem in church architecture, and A. Colli on lines of development from the 3rd to the 14th century in artistic representations of the heavenly Jerusalem. Also included is a foreword by C. M. Martini, the Italian text of Rev 21:1-22:15, an introduction by L. F. Pizzolato, and a preface by the editor. The second part is a catalogue of 172 works of art related to the heavenly Jerusalem.

D. GUTHRIE, *The Letter to the Hebrews. An Introduction and Commentary*, Tyndale New Testament Commentaries 15 (Grand Rapids: Eerdmans, 1983, paper \$4.95; Leicester, UK: Inter-Varsity) 281 pp. Bibliography. LCN: 83-298. ISBN: 0-8028-1427-1 (Eerdmans), 0-85111-884-4 (Inter-Varsity).

In his 43-page introduction to the letter to the Hebrews, Guthrie considers the enigma it presents, how the early Christians regarded it, its authorship, readers, destination, date, purpose, background, and theology. The first part of his commentary focuses on the superiority of Christian faith: God's revelation through the Son (1:1-4), the superiority of the Son to the angels (1:5-2:18), the superiority of Jesus to Moses (3:1-19), the superiority of Jesus to Joshua (4:1-13), a superior high priest (4:14-9:14), and the mediator (9:15-10:18). The second part considers the exhortations: the believer's present position (10:19-39), faith (11:1-40), discipline and its benefits (12:1-29), and concluding advice (13:1-25). Guthrie recently retired as vice-principal and registrar for advanced studies at London Bible College.

J. HARGREAVES, *A Guide to Philippians*, TEF Study Guide 18 (London: SPCK, 1983, paper £4.95) x and 149 pp., 10 illustrations, map. Bibliography. Indexed. ISBN: 0-281-04019-2.

After a three-page introduction on why Paul wrote to the Philippian Christians and why it is important for us to study his letter today, this guide to Paul's letter to the Philippians provides for each pericope an introduction, notes on particular words or verses and an interpretation, and study suggestions (words, content, biblical parallels, discussion topics). The material is arranged under headings: greetings and a prayer (1:1-2), thanksgiving for partnership (1:3-8), growth in loving (1:9-11), etc. Hargreaves prepared the commentary in collaboration with five Nigerian theological students. It is distributed in the USA by Seabury Press of New York.

J. HERIBAN, *Retto phronein e kenōsis. Studio esegetico su Fil 2,1-5.6-11*, Biblioteca di Scienze Religiose 51 (Rome: LAS, 1983, paper 30,000 L) 462 pp. Bibliography. Indexed. ISBN: 88-213-0058-7.

Prepared as a doctoral dissertation under the direction of N. M. Loss and accepted in 1981 by the theological faculty at the Università Pontificia Salesiana in Rome, this study first considers general questions about Paul's letter to the Philippians, Phil 2:6-11 and its author, and the interpretation of Phil 2:(5)6-11. The second part focuses on the hymn in Phil 2:6-11, the central role of thinking correctly (*to auto phronein*) in Phil 2:1-4(5), the *kenōsis* of the humbled Christ in Phil 2:6-8, and the *kyriotēs* of the exalted Christ in Phil 2:9-11. The three appendixes treat the meaning and content of *phrēn* (etc.), interpretations of *kenōsis* in Phil 2:6-7, and two proposals for interpreting Phil 2:11c. Heriban concludes that Paul's idea of thinking correctly guided his use and redaction of the hymn in his paraenesis. The book is available from LAS, Piazza Ateneo Salesiano 1, 00139 Rome, Italy.

F. D. HOWARD, *1, 2, & 3 John, Jude, Revelation*, Layman's Bible Book Commentary 24 (Nashville, TN: Broadman, 1982, \$5.50) 152 pp. Bibliography. LCN: 80-66807. ISBN: 0-8054-1194-1.

Howard, head of the department of religion at Wayland Baptist College in Plainview, TX, presents brief introductions to and expositions of the three Johannine letters, the letter of Jude, and Revelation. The volume is part of a series that aims to show what the biblical books meant for their time and what they say to our generation.

A. LINDEMANN, *Der Kolosserbrief*, Zürcher Bibelkommentare NT 10 (Zurich: Theologischer Verlag, 1983, paper 18 Sw. fr. or DM 20) 95 pp. Bibliography. Indexed. ISBN: 3-290-14732-0.

Lindemann, professor of NT at the Kirchliche Hochschule in Bethel, maintains that the so-called letter to the Colossians was actually written in Paul's name to the Laodiceans ca. A.D. 70-80 [see § 26-613]. After a six-page introduction to the composition, interpretation, and structure of the epistle, he presents a German translation of and comments on the individual pericopes according to the following outline: epistolary introduction (1:1-8), the presence of the Christ-reality (1:9-2:23), the Christ-reality in the life of Christians (3:1-4:6), and epistolary conclusion (4:7-18). His final observations concern the position of the early Christian communities in their milieu, the teaching of the opponents confronted in the epistle, and the protest of the epistle against the "Colossian philosophy."

R. P. MARTIN, *Carmen Christi. Philippians ii. 5-11 in Recent Interpretation and in the Setting of Early Christian Worship* (rev. ed.; Grand Rapids: Eerdmans, 1983, paper \$8.95) xli and 367 pp. Bibliographies. Indexed. LCN: 83-1456. ISBN: 0-8028-1960-5.

The first edition of this study of Phil 2:5-11 was noticed in *NTA* 12, p. 141. This edition contains a new 29-page preface in which the author reviews selected recent scholarship under three headings: the purpose of Phil 2:5-11, descriptions of Jesus in the hymn, and the use of the hymn in context (tradition and redaction). A three-page supplementary bibliography has also been added. Martin is professor of NT at Fuller Theological Seminary in Pasadena, CA.

J. MURPHY-O'CONNOR, *St. Paul's Corinth. Texts and Archaeology*, Good News Studies 6 (Wilmington, DE: Michael Glazier, 1983, paper \$7.95) xxi and 192 pp., plate, 10 figs. Bibliography. Indexed. LCN: 83-080110. ISBN: 0-89453-303-7.

The first part of this volume provides introductions, translations, and commentaries for all the major references to Corinth in the works of Greek and Latin authors from the 1st century B.C. to the 2nd century A.D. (Pausanias, Antipater of Sidon, Cicero, Crinagoras, Strabo, etc.). The second part deals with the documentary evidence for the dates of the Edict of Claudius and Gallio's term of office as proconsul of Achaëa. The third part examines the archaeological evidence concerning Corinth, with special emphasis on house-churches and the Eucharist, temple banquets and the body, the workplace and the apostolate, and recommendations. The appendix discusses the Greek text of the Gallio inscription. Murphy-O'Connor is professor of NT at the École Biblique in Jerusalem. J. H. Elliott has contributed a five-page introduction.

P. T. O'BRIEN, *Colossians, Philemon*, Word Biblical Commentary 44 (Waco, TX: Word, 1982, \$18.95) liv and 328 pp. Bibliographies. Indexed. LCN: 81-71768. ISBN: 0-8499-0243-6.

O'Brien, head of the NT department at Moore Theological College in Newton (NSW), Australia, and author of *Introductory Thanksgivings in the Letters of Paul* (1977), first provides a thirty-page introduction to Paul's letter to the Colossians and a commentary according to this outline: introductory greeting (1:1-2), thanksgiving (1:3-8), intercession for knowledge and godly conduct (1:9-14), Christ the Lord in creation and redemption (1:15-20), etc. Then he presents a six-page introduction to the letter to Philemon and a commentary: introductory greeting (vv. 1-3), thanksgiving and intercession for Philemon (vv. 4-7), Paul's plea for Onesimus (vv. 8-20), and final remarks and greetings (vv. 21-25). The individual pericopes are accompanied with a bibliography, an English translation, textual notes, general observations (on form, structure, and setting), verse-by-verse comments, and a concluding explanation.

W. E. PHIPPS, *Encounter through Questioning Paul. A Fresh Approach to the Apostle's Life and Letters* (Washington, DC: University Press of America, 1982, cloth \$19, paper \$8.25) x and 104 pp., map. Bibliography. LCN: 82-17580. ISBN: 0-8191-2785-X (cloth), 0-8191-2786-8 (paper).

This study guide to Paul's life and letters consists mainly of questions on seventeen issues: Christianity before Paul, Luke's treatment of "Saul," the first missionary journey, the Galatian letter, the Jerusalem assembly, etc. Interspersed throughout are brief comments on fifty-eight topics: the outline of Acts, different outlooks toward social change among Jews in Jerusalem, what it meant to be raised as a Pharisee, the Jerusalem Temple, etc. Also included are a preface, an eight-page introduction, a chronology for the study of Paul, and a map of Paul's world. Phipps is professor of religion and philosophy at Davis and Elkins College in Elkins, West Virginia.

W. A. QUANBECK ET AL., *Revelation and the General Epistles. A Commentary on Hebrews, James, I & II Peter, I, II, & III John, Jude, Revelation*, ed. C. M. Laymon, Interpreter's Concise Commentary 8 (Nashville, TN: Abingdon, 1983, paper) xi and 209 pp., map. Bibliographies. LCN: 83-7089. ISBN: 0-687-19239-0.

The revised and simplified version of material contained in *The Interpreter's One-Volume Commentary on the Bible* (1971), this book contains introductions to and commentaries on Hebrews by W. A. Quanbeck, James by R. L. Scheef, 1-2 Peter by C. H. Thompson, 1-3 John by M. H. Shepherd, Jude by C. H. Thompson, and Revelation by S. M. Gilmour.

W. RADL, *Ankunft des Herrn. Zur Bedeutung und Funktion der Parusieaussagen bei Paulus*, Beiträge zur biblischen Exegese und Theologie 15 (Frankfurt/M.—Bern—Cirencester, UK: P. Lang, 1981, paper 59 Sw. fr.) ix and 330 pp. Bibliography. Indexed. ISBN: 3-8204-6180-9.

Accepted as a *Habilitationsschrift* by the department of Catholic theology at the Ruhr-Universität in Bochum in 1980, this study first reviews research on the parousia passages in Paul's writings. Then it examines the meaning and function of these passages under three major headings: the origin and significance of the individual parousia passages in Paul's letters, the parousia passages in the context of Paul's statements about eschatological salvation, and the hermeneutical results for the parousia concept. Radl gives special attention to the parousia theme in relation to Paul's present eschatology.

E. P. SANDERS, *Paul, the Law, and the Jewish People* (Philadelphia: Fortress, 1983, \$19.95) xi and 227 pp. Bibliography. Indexed. LCN: 82-17487. ISBN: 0-8006-0698-1.

Sanders, professor of religious studies at McMaster University in Hamilton, Ontario, and author of *Paul and Palestinian Judaism* (1977), suggests that the different things Paul said about the Law depended on the questions asked and the problems posed. In treating Paul's attitude toward the Law, he discusses the Law as not an entrance requirement, the purpose of the Law, the obligation to fulfill the Law, and the old dispensation and the new. Also included are an essay on Paul as apostle of Christ and member of Israel, and a brief conclusion on Paul and the break with Judaism.

E. SCHILLEBEECKX, *Paul the Apostle*, trans. T. J. Hallett (New York: Crossroad, 1983, \$14.95) 144 pp., 69 photographs by E. Lessing. LCN: 82-22078. ISBN: 0-8245-0574-3.

Originally published in German as *Paulus—Der Völkerapostel* (1982), this volume begins with a

seven-page summary of what we know about Paul. Then it approaches Paul in three distinct ways: E. Schillebeeckx's seventeen-page essay on Paul as the apostle of the Gentiles and his influence, E. Lessing's photographs of the sites associated with Paul's activities and of early depictions of Paul, and quotations from ancient sources (Acts, the Pauline letters, *Acts of Paul*).

L. B. SMEDES, *Union with Christ. A Biblical View of the New Life in Jesus Christ* (Grand Rapids: Eerdmans, 1983, paper \$4.95) xii and 193 pp. Indexed. LCN: 82-24228. ISBN: 0-8028-1963-X.

The revised and streamlined version of a study published in 1970 under the title *All Things Made New*, this investigation of the doctrine of union with Christ according to Paul contains seven chapters: a Christology for union with Christ, Christ and the Spirit, being in Christ, with Christ, Christ in us, faith and union, and the body of Christ. Smedes, professor of theology and ethics at Fuller Theological Seminary in Pasadena, CA, describes union with Christ as the center and circumference of authentic human existence in Pauline thought.

G. THEISSEN, *Psychologische Aspekte paulinischer Theologie*, *Forschungen zur Religion und Literatur des Alten und Neuen Testaments* 131 (Göttingen: Vandenhoeck & Ruprecht, 1983, cloth DM 96, paper DM 68) 419 pp., fig. Bibliography. Indexed. ISBN: 3-525-53802-2 (cloth), 3-525-53803-0 (paper).

In his 55-page introduction, Theissen reflects on the theoretical problems of religious-psychological exegesis with reference to three major starting points: learning theory (religion as learned experience and behavior), psychodynamics (religion as encounter with the unconscious), and cognition (religion as the construction of an interpreted world). Then he examines specific Pauline texts in light of these psychological theories: the secret of the heart (1 Cor 4:1-5; Rom 2:16; 1 Cor 14:20-25), the veil of Moses and the unconscious aspects of the Law (2 Cor 3:4-4:6), the conflict between the Law and sin (Rom 7:7-23), glossolalia as the speech of the unconscious (1 Cor 14:1-40), and wisdom for the perfect as higher consciousness (1 Cor 2:6-16). He concludes with observations on the behavior- and experience-altering effects of the Pauline preaching.

W. TRILLING, *Mit Paulus im Gespräch. Das Lebenswerk des grossen Völkerapostels—eine Einführung* (Graz: Styria, 1983, paper DM 24.80 or öS 178) 176 pp. ISBN: 3-222-11447-1.

Trilling intends his conversation with Paul as an initiation into the apostle's faith and thought rather than as a comprehensive theology, biography, or introduction. After comments on why Paul seems foreign to us, he considers the significance of Paul's experience of the risen Lord, the two ages of the world, an old and a new Adam, the meaning of Jesus' death, the resurrection, the righteousness of God and justification, the age of the Spirit, life in the Spirit and in Christ, the body of Christ, and Jesus' death and life in us.

D. C. VERNER, *The Household of God. The Social World of the Pastoral Epistles*, SBL Dissertation Series 71 (Chico, CA: Scholars Press, 1983, paper \$13.50) ix and 207 pp. Bibliography. LCN: 82-25015. ISBN: 0-89130-611-0.

Prepared as a doctoral dissertation under the direction of F. B. Craddock and accepted by Emory University in Atlanta in 1981, this study argues that the Pastoral epistles set forth a coherent concept of the church as the household of God in the twofold sense that the household is the basic social unit in the church and the church is a social structure modeled on the household. After a 26-page introduction, it discusses the household in the Hellenistic-Roman world, the *Haustafel* tradition in the Pastorals, and the household and the household of God in the church of the Pastorals. Particular attention is given to the information that the Pastorals contain about the social strata, social structure, and social tensions of the church to which they were addressed.

BIBLICAL THEOLOGY

M. ADINOLFI, *Il sacerdozio comune dei fedeli*, *Spicilegium Pontificii Athenaei Antoniani* 23 (Rome: Editrice "Antoniana," 1983, paper 6,000 L) 119 pp. Bibliography. Indexed.

This investigation of the idea of the common priesthood of the faithful in the NT contains

chapters on the OT precedents, the new priesthood of Christ and of Christians, the new temple, the new cult, and aspects of the common priesthood (concrete and Christian, Christocentric, cultic, prophetic, mediatorial).

J. BURKE (ED.), *A New Look at Preaching*, Good News Studies 7 (Wilmington, DE: Glazier, 1983, paper \$7.95; Dublin: Veritas) 163 pp. LCN: 83-81379. ISBN: 0-89453-336-3 (Glazier), 0-86217-074-5 (Veritas).

This volume contains five major papers and five responses delivered at the First National Ecumenical Scriptural-Theological Symposium on Preaching, held at Emory University in Atlanta in 1982. The addresses most pertinent to NT study are by R. E. Brown on preaching in Acts (with a response by J. M. Reese), and L. E. Keck on preaching as divine wisdom according to Paul in 1 Corinthians (with a response by G. S. Sloyan). The other papers are by W. J. Burghardt, E. K. Braxton, and W. J. Hill; the other responses are by E. Schüssler Fiorenza, F. B. Craddock, and J. A. Forbes. The editor has provided an eleven-page introduction.

J. COTTIAUX, *La sacralisation du mariage de la Genèse aux incises matthéennes. Contribution à une théologie du développement dogmatique, à l'histoire de la discipline des mœurs, et aux problèmes posés par l'absolue indissolubilité du mariage chrétien* (Paris: Cerf, 1982, 125 F) x and 793 pp. Indexed. ISBN: 2-204-01816-3.

After an introduction to the dogmatic problem of marriage, this investigation of sexual morality in the Bible first clarifies the state of the question and then traces the progressive sacralization of marriage with regard to legislation and tendencies: at the point of departure (Israel, the Near East, Egypt); the first phase of spiritualization (the Pentateuch, other OT texts); the second phase (the torah of Ezekiel, the interventions of Nehemiah and Ezra); the third phase (the Talmud, Josephus); and the fourth phase (Paul, the Synoptic Evangelists, *Shepherd of Hermas*). Cottiaux concludes by exploring the implications of the progressive sacralization of marriage for theology and canon law.

T. R. EDGAR, *Miraculous Gifts: Are They for Today?* (Neptune, NJ: Loizeaux Brothers, 1983, \$11.95) ix and 366 pp. Bibliography. Indexed. LCN: 82-17993. ISBN: 0-87213-133-5.

Edgar, head of NT literature and exegesis at Capital Bible Seminary in Lanham, MD, argues that there is no similarity between the genuine spiritual gifts described in the NT and today's alleged charismatic gifts of prophecy, miracles, healing, and tongues, since the Bible indicates that the gifts it describes were temporary and the historical evidence shows that they have ceased. His investigation of the biblical evidence concerns the nature of spiritual gifts, their recipients, purpose, etc. Four appendixes are included.

D. EWERT, *The Holy Spirit in the New Testament* (Scottsdale, PA—Kitchener, Ont.: Herald Press, 1983, paper \$11.95 or \$14.35 Can.) 326 pp. Indexed. LCN: 82-81340. ISBN: 0-8361-3309-9.

Ewert, who teaches at the Mennonite Brethren Biblical Seminary in Fresno, CA, has organized his presentation of the NT teaching on the Holy Spirit under three headings: (1) "the promise of the Spirit," considering the pertinent OT and Gospel texts; (2) "the coming of the Spirit," dealing with the Pentecostal outpouring of the Spirit in Acts and the continual overflow of the Spirit in the expansion of the church; and (3) "the Spirit in the life of the believer," studying what the NT Epistles say about the Spirit. W. M. Swartley has provided a three-page foreword.

H. FRANKEMÖLLE, *Friede und Schwert. Frieden schaffen nach dem Neuen Testament* (Mainz: Grünewald, 1983, paper DM 26.80) 172 pp. ISBN: 3-7867-1023-6.

After asking whether there is peace on earth as proclaimed in Lk 2:14 (1981), the author considers the dream of peace in the milieu of the NT, and peace and sword in the NT. Then he treats Jesus' proclamation of God through action (1972), the many churches and the one gospel of peace, imperial and/or Christian peace according to Lk 2:1-20, the dangerous life of rich Christians with reference to Lk 14:25-35 and other passages, and criticism of church office in Mt [§ 18-460]. Finally, he discusses "no to force—yes to peace" from the perspective of biblical theology (1978), turning back to the true righteousness according to Mt 5:20 (1982), peace between Jews and Gentiles with reference to Eph 2:14, and theses concerning the significance of the NT for Christian peace activity. Frankemölle is professor of NT exegesis at Paderborn.

G. FRIEDRICH, *Ökologie und Bibel. Neuer Mensch und alter Kosmos* (Stuttgart—Berlin—Cologne—Mainz: Kohlhammer, 1982, paper DM 28) 112 pp. ISBN: 3-17-007703-1.

Friedrich, professor emeritus of NT at the University of Kiel, seeks to bring to bear on our current ecological crisis the biblical teachings about anthropology and cosmology. Of the sixteen chapters in his book, those most pertinent to the NT concern the relationship between humanity and the world in NT research, the word-group "creation" in the NT, the human person as the new creation, the reconciliation of the world through Christ, the groaning of the creature, the new heaven and the new earth, and the continuity of the earthly person with the resurrected person.

B. GERHARDSSON, *Kristen människosyn* (Stockholm: Skeab, 1982, paper) 198 pp. Bibliography. ISBN: 91-526-0935-9.

The twelve biblical-theological essays in this collection concern the human condition (1973), responsibility and guilt in relation to the gospel (1982), meaning (1982), Jesus as true God and true man, mutual service (1973), heart and experience (1974), blessed solitude (1979), departure (1980), freedom (1981), the joy of life and the song of praise (1976), life (1977), and the future life (1980).

P. GISEL, *Vérité et histoire. La théologie dans la modernité. Ernst Käsemann*, *Théologie Historique* 41 (2nd ed.; Paris: Beauchesne, 1983, paper 160 F; Geneva: Labor et Fides) v and 675 pp. Bibliographies. Indexed. ISBN: 2-7010-1063-2.

The first edition of this examination of E. Käsemann's exegetical and theological contributions was described in *NTA* 21, pp. 344-345. The revised and corrected edition includes a four-page preface by C. Duquoc and a one-page supplement to the bibliography.

M. GOURGUES, *El más allá en el Nuevo Testamento*, trans. N. Darrícal, *Cuadernos bíblicos* 41 (Estella-Navarra: Verbo Divino, 1983, paper) 62 pp. ISBN: 84-7151-346-3.

The Spanish version of *L'au-delà dans le Nouveau Testament*, this booklet discusses the future life in the teaching of Jesus, the resurrection of Jesus as the basis of Christian hope about the future life, and the resurrection of the dead according to 1 Corinthians 15 and related Pauline texts. Gourgues is the author of *À la droite de Dieu* (1978) and *Pour que vous croyiez* (1982).

A. T. HANSON, *The Image of the Invisible God* (London: SCM, 1982, paper £6.50) vi and 186 pp. Indexed. ISBN: 0-334-00674-0.

Hanson, professor of theology at the University of Hull (UK), reflects on the doctrine of the risen Christ (i.e. the mode of Christ's presence in the church today) in the light of Scripture, patristic writings, and modern theology. After outlining the dimensions of the contemporary debate, he discusses the traditional doctrine of the risen Christ, Paul and preexistence, the analogy of preexistence, models and objections, the anthropomorphic God, and the heavenly intercession. Hanson maintains that as a result of the incarnation humanity is not necessarily more closely associated with the godhead, nor do Christians necessarily have access to God by means of Jesus' risen humanity.

E. KÄSEMANN, *Kirchliche Konflikte, Band 1* (Göttingen: Vandenhoeck & Ruprecht, 1982, paper DM 28) 246 pp. ISBN: 3-525-53570-8.

This volume presents the German texts of eighteen lectures and meditations by Käsemann composed during the past fifteen years. They treat aspects of the church, early Christian conflicts about the freedom of the community (1979), the ecclesiological use of the terms "sacrament" and "sign" (1974), Jesus Christ as the one who liberates and unites (1975), the presence of the crucified one (1967), etc.

G. LARUE, *Sex and the Bible* (Buffalo, NY: Prometheus Books, 1983, cloth \$17.95, paper \$8.95) 173 pp. Bibliography. LCN: 83-60201. ISBN: 0-87975-206-8 (cloth), 087975-229-7 (paper).

Larue, professor emeritus of archaeology and biblical studies at the University of Southern California and author of *Ancient Myth and Modern Man* (1975), explores some of the ways in

which biblical attitudes toward human sexuality impinge on our culture and have an impact on our lives. He considers the family, sex education, the levirate, polygamy, May-December marriage, May-October marriage, marriage to an "outsider," surrogate parents, circumcision, testicles, virginity, celibacy, menstruation, adultery, incest, rape, bestiality, prostitution, illegitimacy, abortion, exhibitionism, homosexuality, transvestism, masturbation, fantasy, lust, dreams, voyeurism, and the joy of sex.

C. M. MARTINI AND A. VANHOYE, *Bibbia e vocazione* (Brescia: Morcelliana, 1982, paper 12,000 L) 327 pp.

In the first part of this volume, Martini discusses the biblical data about vocation with reference to the word of God, God's calls in the biblical history of salvation (to Abraham, Moses, Samuel, Jeremiah, and the Twelve), and God's calls in Christian life today. In the second part, Vanhoye focuses on the letter to the Hebrews: Jesus Christ the new priest, Jesus the priest worthy of faith, Jesus the merciful priest, the new meaning of sacrifice, the new covenant, and the relation between the common priesthood and the ministerial priesthood. M. Gilbert has provided a two-page preface.

H. SAHLIN, *Några bibliska ledmotiv* (Stockholm: SkeabVerbum, 1982, paper 58.35 S. kr.) 166 pp. ISBN: 91-526-0251-6.

This exploration of key motifs in the Bible contains chapters on the covenant as the Bible's red thread, the exodus from Egypt and the wanderings in the wilderness as patterns of salvation, ideas of church in the apostolic age, Christ as the yes of all God's promises (see 2 Cor 1:20), the divine cloud and the Shekinah concept, God's first "day" (see Gen 1:1-5), the divine wisdom, and the wandering rock in Jewish and Christian tradition (see 1 Cor 10:4).

A. SCHLATTER, *Der Glaube im Neuen Testament* (6th ed.; Stuttgart: Calwer, 1982, paper DM 28) xxiv and 622 pp. Indexed. ISBN: 3-7668-0710-2.

This reprint of the fourth edition (1927) of Schlatter's classic work on faith in the NT includes a new nine-page introduction by P. Stuhlmacher. The volume contains chapters on faith in the Palestinian synagogue, Aqiba's faith, faith in the Greek synagogue, John the Baptist's faith, Jesus' sayings about faith in the Synoptic Gospels, Jesus and faith according to John, the unity of the Gospel reports, the community of believers, faith according to Paul, the apostles of the Jerusalem church, John, the letter to the Hebrews, and the results of apostolic faith.

J. SCHREINER, *In der Auferstehung leben* (Freiburg—Basel—Vienna: Herder, 1983, paper DM 11.80) 95 pp. ISBN: 3-451-19788-X.

Schreiner, professor of OT exegesis at the University of Würzburg, presents seven meditations on the significance of Easter and Jesus' resurrection for Christians: resurrection, ascent to the Father, sending the Spirit, the depths of divinity, prophetic existence, meaningful life, and community in faith.

E. SCHÜSSLER FIORENZA, *In Memory of Her. A Feminist Theological Reconstruction of Christian Origins* (New York: Crossroad, 1983, \$19.50) xxv and 351 pp. LCN: 82-19896. ISBN: 0-8245-0493-3.

Schüssler Fiorenza, professor of NT studies and theology at the University of Notre Dame, seeks to reconstruct early Christian history as women's history in order to both restore women's stories to early Christian history and reclaim this history as the history of women and men. Under the heading "seeing-naming-reconstructing," she offers ideas toward developing a feminist-critical hermeneutics, a feminist-critical method, and a feminist model of historical reconstruction. Then under the heading "in memory of her" (see Mk 14:9), she considers the Jesus movement as a renewal movement within Judaism, the early Christian missionary movement (equality in the power of the Spirit), and neither male nor female (Gal 3:28—alternative vision and Pauline modification). Finally, under "tracing the struggles: patriarchy and ministry," she discusses Christian mission and the patriarchal order of the household, and the patriarchal household of God

and the *ekklēsia* of women. The epilogue points toward a feminist biblical spirituality (the *ekklēsia* of women).

R. SCROGGS, *The New Testament and Homosexuality. Contextual Background for Contemporary Debate* (Philadelphia: Fortress, 1983, \$14.95) viii and 158 pp. Indexed. LCN: 82-48588. ISBN: 0-8006-0699-X.

Scroggs, professor of NT at Chicago Theological Seminary, aims to clarify the issues in the use of the Bible in Christian debates about the acceptance of homosexuals. After reviewing the present-day discussion, he explores the Greco-Roman culture of homosexuality, the practice of pederasty, and the ancient debate about pederasty. Then he considers the responses to pagan homosexual culture in Palestinian Judaism ("stern opposition") and Hellenistic Judaism ("pederasty vilified"). Finally, he deals with the pertinent NT texts in relation to their cultural context. The three appendixes treat nonpederastic male homosexuality, female homosexuality in the Greco-Roman world, and psychological reflections. Scroggs concludes that the NT writers opposed the image of homosexuality as pederasty in its sordid and dehumanizing dimensions.

D. SENIOR AND C. STUHLMUELLER, *The Biblical Foundations for Mission* (Maryknoll, NY: Orbis Books, 1983, cloth \$25, paper \$14.95) xii and 371 pp. Indexed. LCN: 82-22430. ISBN: 0-88344-046-6 (cloth), 0-88344-047-4 (paper).

Two professors at the Catholic Theological Union in Chicago investigate how the universal mission became part of the Christian scriptural perspective. First StuhlmueLLer discusses the OT evidence under five headings: from secular liberation to salvation history and world mission, the biblical process of acculturation, humanization prophetically challenged, Israel's election and world salvation, and Israel's prayer and universal mission. Then Senior considers the mission theologies proposed by Jesus, Paul, the authors of the letters to the Colossians and the Ephesians, Mark, Matthew, Luke, John, and other NT writers. In a concluding chapter, the two scholars summarize the results of their search and reflect on possible implications for contemporary theology and church life.

R. STUHLMANN, *Das eschatologische Mass im Neuen Testament*, Forschungen zur Religion und Literatur des Alten und Neuen Testaments 132 (Göttingen: Vandenhoeck & Ruprecht, 1983, DM 68) xii and 265 pp. Bibliography. Indexed. ISBN: 3-525-53804-9.

The slightly revised version of a doctoral dissertation directed by J. Jeremias and accepted by the Evangelical theological faculty at Bonn in 1979, this volume investigates the Jewish and early Christian idea that God set a measure for the time before the eschaton. The three chapters bear Latin titles: *mensura temporum* (the root and origin of the motif, the eschatological measure of time in the NT, the measure of time in eschatological metaphors); *mensura in temporibus in-latorum* (the root and origin of the motif, the measure of suffering in the NT, the measure of sins in the NT); and *numerus clausus* (the root and origin of the motif, the *numerus clausus* as a determining factor for the eschaton in the NT, the *numerus justorum* without a determining function, *numerus clausus omnium hominum*). Stuhlmann concludes that the idea of eschatological measure does not presuppose a historical determinism.

W. M. SWARTLEY, *Slavery, Sabbath, War, and Women. Case Issues in Biblical Interpretation* (Scottdale, PA—Kitchener, Ont.: Herald Press, 1983, paper \$15.95 or \$19.15 Can.) 367 pp. Bibliography. Indexed. LCN: 82-23417. ISBN: 0-8361-3330-7.

Swartley's primary goal in providing descriptive statements about how the Bible has been interpreted on the issues of slavery, Sabbath observance, war, and the role of women is to give case illustrations showing the need for careful biblical study and raising methodological issues that hermeneutics must address. After chapters on each of the four issues, he reflects on how we should use and interpret the Bible, and then suggests a three-step method of biblical study: listen carefully from within the text; learn helpfully from behind the text; and live freely from in front of the text. A two-page foreword by A. J. Meyer and four appendixes are included. Swartley is director of the Institute of Mennonite Studies and associate professor of NT at the Associated Mennonite Biblical Seminaries in Elkhart, IN.

THE WORLD OF THE NEW TESTAMENT

A.-C. AVRIL AND P. LENHARDT, *La lecture juive de l'Ecriture* (Lyon: PROFAC, 1982, paper 15 F) 41 pp. Bibliography. ISBN: 2-85317-029-2.

The first part of this booklet discusses the Torah and the Jewish reading of Scripture in liturgy, commentary, and midrash. The second part considers midrash—its existence, intensity, power, and function. Avril is connected with the Ratisbonne Institute in Jerusalem, and Lenhardt teaches rabbinics at the École Biblique in Jerusalem. The booklet is available from PROFAC, Faculté de Théologie, 25 rue du Plat, 69288 Lyon.

B. BAGATTI, *Alle origini della chiesa*, vol. 1: *Le comunità giudeo-cristiane* (287 pp., 15 figs., 8 plates); vol. 2: *Le comunità gentilo-cristiane* (286 pp., 8 plates, 34 figs.), “Storia e attualità” 5 (Vatican City: Libreria Editrice Vaticana, 1981-82, paper 15,000 L each) Bibliographies. Indexed. ISBN: 88-209-0028-9; 88-209-1388-7.

The first volume synthesizes literary and archaeological evidence relating to Jewish Christianity under twelve headings: the various Jewish-Christian churches, the Jewish-Christian sects and their organization, the question of the Law, proselytism among the Hebrews, Christian synagogues and sacred grottoes, the composition of theological symbols, symbols related to the Messiah, symbols of Christ as “creature” of the Father, symbols for Christ the Savior, the initiations of Jewish Christians, the return of sinners, and funeral rites. The second volume begins by considering the Gentile-Christian community in Jerusalem and Caesarea up to A.D. 325 and the Palestinian church between A.D. 325 and 1099. Then it treats 4th-century buildings, churches from the 4th to the 7th century, mosaic pavements, liturgical vestments, baptisteries, monastic establishments, cities and rural areas, and necropolises.

R. A. BITTER, *Vreemdelingschap bij Philo van Alexandrie. Een onderzoek naar de betekenis van paroikos. ‘Alienship’ in Philo of Alexandria. An investigation into the meaning of paroikos* (with a summary in English) (Zeist, Netherlands: privately published, n.d., paper) xii and 343 pp. Bibliography. Indexed.

Prepared as a doctoral dissertation under the direction of J. Reiling and defended at the University of Utrecht in 1982, this study argues that Philo used the word *paroikos* to express the situation of human beings in the world as resident aliens who originate from on high and are eager to return to their native country, and who labor in their physical existence to become God’s image through an ever-deepening intellectual and existential knowledge of God. This thesis is developed with reference to “alienship” in the Septuagint and Philo’s writings, *paroikos* as describing the person in relation to God, *paroikeō* as describing contact with and perseverance in the *enkyklios paideia*, and *paroikos* as describing the sage in relation to earthly existence.

E. M. BLAIKLOCK AND R. K. HARRISON (EDS.), *The New International Dictionary of Biblical Archaeology*, Regency Reference Library (Grand Rapids: Zondervan, 1983) xxix and 514 pp., 23 end maps. Illustrated. Bibliographies. Indexed. LCN: 82-13552. ISBN: 0-310-21250-2.

This volume presents more than eight hundred articles on archaeological topics related to the Bible and its world. The contributors are C. E. Armerding, E. M. Blaiklock, F. F. Bruce, B. C. Chapman, J. J. Davis, G. G. Garner, B. F. Harris, R. K. Harrison, M. H. Heicksen, J. E. Jennings, K. A. Kitchen, W. H. Mare, W. J. Martin, H. W. Perkin, W. F. Richardson, D. B. Saddington, D. W. Searle, J. A. Thompson, W. White, and E. Yamauchi. Also included are over 240 black-and-white photographs, 28 color photographs, maps, cross-references, bibliographies, a list of current archaeological periodicals in English, and a chronological chart. D. R. Douglass served as managing editor.

P. F. BRADSHAW, *Daily Prayer in the Early Church. A Study of the Origin and Early Development of the Divine Office* (New York: Oxford University Press, 1982, cloth \$24.50, paper \$8.95) x and 191 pp. Bibliography. Indexed. LCN: 82-8116. ISBN: 0-19-520394-1 (cloth), 0-19-520395-X (paper).

This investigation of the origin and development of the divine office contains chapters on daily

prayer in 1st-century Judaism, daily prayer in 1st-century Christianity, developments during the 2nd and 3rd centuries, the cathedral office in the East, the monastic office in the East, the cathedral office in the West, and the monastic office in the West. Bradshaw concludes that the real aim of daily prayer in early Christianity was unbroken communion with God, and that the adoption of specific times of prayer was only a means to that end. The volume was first published for the Alcuin Club in Great Britain by SPCK in 1981.

J. M. CASCIARO RAMÍREZ, *Qumrān y el Nuevo Testamento (Aspectos Eclesiológicos y Soteriológicos)*, Colección Teológica 29 (Pamplona: Ediciones Universidad de Navarra, 1982, paper) 234 pp. Indexed. ISBN: 84-313-0751-X.

This volume gathers five articles on the Dead Sea scrolls that were first published in *Scripta Theologica*. They concern the technical vocabulary of the Qumran texts in relation to the concept of community [§§ 14-343, 1031], the theme of the divine mystery in *Community Rule* [§ 21-255], the Qumran "hymns" and the Pauline "mystery" [§ 22-251], and the divine "mystery" in the later Qumran writings [§ 22-252].

P. CHERIX, *Le Concept de Notre Grande Puissance (CG VI,4). Texte, remarques philologiques, traduction et notes*, Orbis Biblicus et Orientalis 47 (Fribourg: Editions Universitaires, 1982; Göttingen: Vandenhoeck & Ruprecht) xiii and 95 pp. Bibliography. Indexed. ISBN: 2-8271-0229-3 (EU), 3-525-53666-6 (V&R).

After a six-page introduction to *Concept of Our Great Power* (text, language, content) and an outline of the work, this volume presents on facing pages a French translation and the Coptic text, followed by seven pages of notes. Also included are philological remarks (mainly on non-Sahidic characteristics and on particularisms) and four indexes (forms, Egyptian words, Greek words, proper names).

B. D. CHILTON, *The Glory of Israel. The Theology and Provenience of the Isaiah Targum*, JSOT Supplement Series 23 (Sheffield, UK: JSOT Press, 1983, cloth \$28, paper \$18.50) ix and 178 pp. Indexed. ISBN: 0-905774-46-9 (cloth), 0-905774-47-7 (paper).

After a twelve-page introduction to the study of the Targums, Chilton analyzes fifteen characteristic terms or phrases in *Targum of Isaiah*: Law, sanctuary, Jerusalem, exile, house of Israel, repentance, Abraham, holy spirit, prophet(s), my Memra, my Shekinah, glory, kingdom of God, the righteous ones, and messiah. He concludes that in *Targum of Isaiah* the work of a meturgeman (interpreter) ca. A.D. 70-135 provided a principal framework, that some of his characteristic terms were taken up by an amoraic meturgeman with a theology of his own, and that the growth of *Targum of Isaiah* should be viewed as the unfolding of an interpretative continuum.

K. CHISHOLM AND J. FERGUSON (EDS.), *Rome: The Augustan Age. A Source Book* (Oxford—New York: Oxford University Press in association with The Open University Press, 1981, paper \$29.95) xxv and 708 pp., 16 plates. Indexed. ISBN: 0-19-872109-9.

The first part of this anthology of literary and epigraphic sources contains material for a detailed study of Augustus from his rise to power in 44 B.C. to his death in A.D. 14: documentary (3 items), politics and power (69), administration (37), the new traditions (32), art and architecture (29), and Augustan poetry (43). The second part contains selections on the context of the Augustan age (13 from Cicero's *De officiis* 3, and 18 from Lucretius' *De rerum natura*), the Roman outlook (164), architecture (32), the succession (26), and the provinces (12 on Rome and the northern Gauls, 10 on Germany, 30 on Britain, and 49 on Judea). Chisholm and Ferguson together edited the first part, and Chisholm alone edited the second part.

J. J. COLLINS, *Between Athens and Jerusalem. Jewish Identity in the Hellenistic Diaspora* (New York: Crossroad, 1983, \$22.50) xiv and 258 pp. Indexed. LCN: 82-14069. ISBN: 0-8245-0491-7.

Prepared as part of a research project on normative self-definition in Judaism and Christianity coordinated by E. P. Sanders, this investigation of Jewish identity in the Hellenistic Diaspora first considers approaches to the past (e.g. Demetrius, Artapanus, Philo the epic poet, and Theodotus), and treatments of religion and politics in the Ptolemaic age (e.g. *Sibylline Oracles* 3, 2 Maccabees,

Letter of Aristeas) and the Roman age (e.g. 3 Maccabees, Philo of Alexandria, *Sibylline Oracles* 5). The second part examines the common ethic (e.g. ps.-Phocylides, *Sibylline Oracles* 3–5, *Testaments of the Twelve Patriarchs*); philosophical Judaism (e.g. Aristobulus, *Letter of Aristeas*, Wisdom of Solomon, 4 Maccabees); and the mysteries of God (e.g. ps.-Orphic fragments, Ezekiel the Tragedian, *Joseph and Aseneth*). Collins, professor of religious studies at DePaul University in Chicago, maintains that all the attempts at articulating Jewish identity in the Diaspora moved between the constraints of the Jewish tradition and the values of the Hellenistic world, and were far more varied than E. P. Sanders's idea of covenantal nomism allows.

G. D'ALVIELLA, *The Mysteries of Eleusis. The Secret Rites and Rituals of the Classical Greek Mystery Tradition* (Wellingborough, UK: Aquarian Press, 1981, paper £3.95) 128 pp. Indexed. ISBN: 0-85030-256-0.

The English version of a book published in Dutch under the title *Eleusinia: de mysteriën van Eleusis*, this volume first describes an initiation rite at Eleusis in the 1st century A.D., and then discusses the origin of the Great Mysteries, the eschatology of the mysteries, and their relation to Orphism. The final chapter explores the extent to which the mysteries have survived in the Christian liturgy.

P. R. DAVIES, *The Damascus Covenant. An Interpretation of the "Damascus Document,"* JSOT Supplement Series 25 (Sheffield, UK: JSOT Press, 1983, cloth \$28, paper \$18.50) vii and 267 pp. Bibliography. ISBN: 0-905774-50-7 (cloth), 0-905774-51-5 (paper).

After a 47-page survey of scholarship on *Damascus Document*, Davies discusses the overall structure and plot of the Admonition (cols. 1–8, 19–20) and then considers the individual sections: history (1:1–4:12a), laws (4:12b–7:10a), warnings (7:9–8:19), and the "new covenant" (19:33b–20:34); this is followed by a brief review of the Admonition's redaction. He concludes that the original *Damascus Document* achieved its outline and substantially its present form before the foundation of the Qumran community, and that it betrays an organized, well-developed community with a clearly expressed ideology and historical traditions.

P. R. DAVIES, *Qumran, Cities of the Biblical World* (Grand Rapids: Eerdmans, 1983, paper) 128 pp., 24 plates, 7 figs., 2 maps. Bibliographies. Indexed. LCN: 83-9062. ISBN: 0-8028-1034-9.

Davies, lecturer in biblical studies at the University of Sheffield and author of *IQM, the War Scroll from Qumran* (1977), gives an overview of Qumran in seven chapters: the setting, the scrolls, uncovering the city, the inhabitants (identification and origins), Qumran under the Teacher (period Ia), Qumran in its heyday (period Ib), and Qumran prepared for war (period II). His text is complemented by a chronological table, maps, black-and-white photographs, and sketches.

F. DÍEZ FERNÁNDEZ, *Cerámica común romana de la Galilea. Aproximaciones y diferencias con la cerámica del resto de Palestina e regiones circundantes* (Madrid: Biblia y Fe—Escuela Bíblica, 1983, paper 2,500 ptas.) 247 pp., 764 figs., map. Bibliography. Indexed. ISBN: 84-85775-07-4.

Part of a doctoral dissertation directed by J. Briend and accepted by the Institut Catholique de Paris in 1980, this volume first reviews the ceramic discoveries made in Galilee and neighboring regions. Then it constructs a typology of fifteen styles of lamps and discusses each type in detail in order to develop a chronological sequence. Next it distinguishes twenty-two types among the other ceramic materials and develops a chronology for them. It concludes by dividing the evolution of Galilean ceramics into four phases and by noting the distinctive character of the Galilean evidence.

I. DRAZIN, *Targum Onkelos to Deuteronomy. An English Translation of the Text with Analysis and Commentary (Based on A. Sperber's Edition)* (New York: Ktav, 1982, \$29.50) xiii and 349 pp. Bibliography. Indexed. LCN: 82-4596. ISBN: 0-87068-755-7.

Part of a doctoral dissertation accepted by St. Mary's University in Baltimore, MD, this volume presents on facing pages a new translation of *Targum Onkelos of Deuteronomy* and the Aramaic text according to A. Berliner's edition (1884), along with notes at the foot of the pages; the commentary is based on A. Sperber's edition (1959), which could not be reproduced because of copyright law. The volume also contains a 17-page general introduction and a 39-page statistical survey of *Targum Onkelos of Deuteronomy*. Drazin, a lawyer and rabbi active in the Baltimore

area, maintains that *Targum Onqelos* was composed in Palestine in the late 4th or early 5th century A.D. as a faithful translation of the biblical text.

Eerdmans' Atlas of the Bible: With A-Z Guide to Places (Grand Rapids: Eerdmans, 1983, \$7.95) 68 pp. Illustrated. ISBN: 0-8028-3583-X.

Combining parts 9 and 10 of *Eerdmans' Family Encyclopedia of the Bible* (1981), this atlas first presents maps, illustrations, charts, and explanations for the various periods in biblical history. The second half consists of brief articles on places mentioned in the Bible.

B. FRISCHER, *The Sculpted Word. Epicureanism and Philosophical Recruitment in Ancient Greece* (Berkeley, CA—Los Angeles—London: University of California Press, 1982, \$30) xxv and 325 pp., frontispiece, 15 plates. Bibliography. Indexed. LCN: 81-13143. ISBN: 0-520-04190-9.

After discussing the Epicurean school's manner of interacting with Greek society compared with that of the other philosophical schools, the author reconstructs the Epicurean policy on recruitment as a hypothetical Epicurean theorist might have done, considers some quantitative and qualitative problems connected with Epicurean images, argues that the original statue of Epicurus was erected at Athens between 280 and 250 B.C., and examines the iconology of the statue. Frischer, who teaches classics at the University of California in Los Angeles, concludes that Epicurus was portrayed as a philosopher, father figure, Asclepian healer, Herculean culture-bringer, great-souled man, and god, and that this portrayal was an effective means of recruiting people to Epicureanism.

A. FUCHS, *Konkordanz zu Gespräch Jesu mit dem Teufel, Version A und B*, Studien zum Neuen Testament und seiner Umwelt B7, Die griechischen Apokryphen zum Neuen Testament 4 (Linz: SNTU, 1983, paper) 132 pp. Indexed.

This concordance is based on the Greek texts of *Dialogue between Christ and the Devil*, published by R. P. Casey and R. W. Thomson in *JournTheolStud* 6 (1955) 50-55. For both version A and version B, the volume provides a concordance of the Greek words in alphabetical order (with chapter-and-verse references and full context), a linguistic-grammatical index of very common words (e.g. *autos*, *kai*, *ho*), an alphabetical list with word frequencies, and a word-frequency list.

C. R. GIANOTTI, *The New Testament and the Mishnah. A Cross-Reference Index* (Grand Rapids: Baker, 1983, paper \$3.50) 63 pp. Bibliography. ISBN: 0-8010-3791-3.

Intended to make study of the NT in light of the Mishnah easier, this index provides all the references to the Mishnah in H. Strack and P. Billerbeck's *Kommentar zum Neuen Testament aus Talmud und Midrasch* (1922-61). It contains two sections: the NT books in canonical order, and the tractates of the Mishnah in alphabetical order. Gianotti is a systems analyst and programmer with Priority Systems.

A. GORDON, *The Development of the Participle in Biblical, Mishnaic, and Modern Hebrew*, Afroasiatic Linguistics 8/3 (Malibu, CA: Undena Publications, 1982, paper \$7.25) 59 pp. Bibliography. ISBN: 0-89003-001-4.

This study traces the development of the Hebrew participle from an "intermediate" form with some nominal and some verbal qualities in biblical Hebrew, through Mishnaic Hebrew in which the participle possesses more definite verbal qualities while retaining "intermediate"-form qualities, to Modern Hebrew in which the participle is either clearly verbal or clearly nominal. The fifteen pages devoted to Mishnaic Hebrew take as their data *m. Našim* 1-10.

B. GROSSFELD (TRANS. AND ED.), *The First Targum to Esther According to the MS Paris Hebrew 110 of the Bibliothèque Nationale* (New York: Sepher-Hermon Press, 1983, paper \$19.50) xiii and 222 pp., 18 plates. Bibliography. Indexed. LCN: 83-12702. ISBN: 0-87203-112-8.

After an eight-page introduction to *First Targum of Esther*, this volume presents the Aramaic text of the Targum on the basis of MS Paris Hebrew 110 (with a critical apparatus at the foot of the pages), an English translation, a 118-page commentary, an appendix containing the larger additions not found in MS Paris Hebrew 110 (in Aramaic and in English translation), various indexes, a

bibliography, and photographs of the text in MS Paris Hebrew 110. Grossfeld describes *First Targum of Esther*, composed between A.D. 500 and 700 in Lower Galilee, as a compound of strict fidelity and freedom in its translation of the Hebrew.

V. GROSSI (ED.), *Gli Apocrifi cristiani e cristianizzati. XI Incontro di studiosi dell'antichità cristiana*, Augustinianum, vol. 23, nos. 1-2 (Rome: Institutum Patristicum "Augustinianum," 1983, paper 10,000 L) 382 pp., plate. Bibliography.

This volume contains twenty-five papers on the Christian Apocrypha prepared for a conference held in Rome: G. Jossa on the NT Apocrypha (typology, origin, first developments), M. G. Mara on the apocryphal Gospels according to ecclesiastical writers (exegetical usage and doctrinal reflections), T. Orlandi on the Coptic Apocrypha, F. Morard on the Coptic collections of the Acts of the Apostles as exemplified by Codex R, A. Orbe on the Christian Apocrypha at Nag Hammadi, C. Gianotto on the apocryphal literature attributed to James at Nag Hammadi, G. Filoramo on the literary genre of the apocalypses among the gnostic Apocrypha, P. Hofrichter on the constitutive significance of Jn 1:6-7 for the gnostic interpretative myth, M. van Esbroeck on the Georgian Apocrypha, S. J. Voicu on the Armenian Apocrypha, A. Desreumaux on the Syriac and Greek evidence for *Teaching of Addai*, M. Mees on dominical sayings and narrative material in the Jewish-Christian Gospels and their significance, B. Bagatti on the Adamite Apocrypha, F. Manns on the flight into Egypt according to *Gospel of ps.-Matthew*, J. Gribomont on the most ancient *Transitus Mariae* and encratism, E. Testa on the origin and development of *Dormitio Mariae*, J.-D. Dubois on the origin of *Genna Marias*, E. Junod on novelistic creations and ecclesiastical traditions in the apocryphal Acts of the Apostles, G. Sfameni Gasparro on the apocryphal Acts and the encratite tradition, U. Bianchi on various criteria (encratism, acosmism, ditheism) in the historical-religious analysis of the Apocrypha, J.-D. Kaestli on the role of biblical texts in the genesis and development of apocryphal legends (especially the case of the final fate of the apostle John), O. Pasquato on missionary preaching in Asia Minor during the 2nd century as seen in *Acts of Paul*, S. Prete on *Acts of Bartholomew* and some imitations of *Passio sancti Emigdi*, E. Lupieri on eternal punishment in the oldest nongnostic Christian apocryphal apocalypses, and F. Bovon on the new Series Apocryphorum in the Corpus Christianorum. Also included are a photograph of the conference, an allocution by Pope John Paul II, a greeting by A. Trapè, and a bibliography of the writings of the late V. Loi.

G. M. A. HANFMANN WITH W. E. MIERSE, *Sardis from Prehistoric to Roman Times. Results of the Archaeological Exploration of Sardis 1958-1975* (Cambridge, MA—London: Harvard University Press, 1983, \$45) xxxv and 466 pp., 4 plans, 299 figs. Bibliographies. Indexed. LCN: 82-9307. ISBN: 0-674-78925-3.

This synthesis of eighteen seasons of excavation undertaken by the Harvard-Cornell Archaeological Exploration of Sardis under the direction of G. M. A. Hanfmann (1958-75) and A. H. Detweiler (1958-70) contains eleven chapters: the city and its environment (Hanfmann and C. Foss), prehistoric and protohistoric periods (J. Spier), Lydian excavation sectors (A. Ramage, S. M. Goldstein, and W. E. Mierse), Lydian graves and cemeteries (R. U. Russin and Hanfmann), Lydian society and culture (Hanfmann), the Persian period (Mierse), the Hellenistic period (Hanfmann, L. Robert, and Mierse), the Roman and late antique period (Hanfmann, F. K. Yegül, and J. S. Crawford), the synagogue and the Jewish community (A. R. Seager and A. T. Kraabel), Christian churches and cemeteries (Hanfmann and H. Buchwald), and conclusion (Hanfmann). Hanfmann is emeritus professor of archaeology at Harvard University.

P. D. HANSON (ED.), *Visionaries and their Apocalypses*, Issues in Religion and Theology 4 (Philadelphia: Fortress, 1983, paper \$6.95; London: SPCK) xiii and 162 pp. Bibliography. Indexed. LCN: 83-5488. ISBN: 0-8006-1765-7 (Fortress), 0-281-04057-5 (SPCK).

After Hanson's fifteen-page introduction, this anthology provides articles by K. Koch on the definition of apocalyptic (1972), Hanson on reexamining OT apocalyptic (1971), J. J. Collins on apocalyptic eschatology as the transcendence of death [§ 18-1074], M. Stone on new light on the 3rd century B.C. (1980) and on Enoch and apocalyptic origins (1980), J. Z. Smith on wisdom and apocalyptic (1975), N. Perrin on apocalyptic Christianity (1974), and J. G. Gager on the attainment of millennial bliss through myth as exemplified in Revelation (1975).

Hommage à Georges Vajda. Études d'histoire et de pensée juives, ed. G. Nahon and C. Touati (Louvain: Peeters, 1980, 2,500 Bel. fr.) viii and 611 pp., 4 plates, 5 figs. ISBN: 2-8017-0151-3.

Of the forty-one studies presented in honor of Professor Vajda, those most pertinent to the NT world are by E.-M. Laperrousaz on the problem of the "first wall" and the "second wall" of Jerusalem after the decisive refutation of the "minimalist view," A. Caquot on the geography of *Jubilees*, V. Nikiprowetzky on a demonological reading of Philo's *De gigantibus* 6-18, J. Neusner on the present state of rabbinic biography, and E. E. Urbach on "treasures above." A photograph of the honoree, a foreword by the editors, and a *tabula gratulatoria* are included.

G. H. R. HORSLEY, *New Documents Illustrating Early Christianity, 2. A Review of the Greek Inscriptions and Papyri Published in 1977* (North Ryde, NSW: Ancient History Documentary Research Centre, Macquarie University, 1982, cloth \$40/32, paper \$24/19) iv and 224 pp. Bibliography. Indexed. ISBN: 0-85837-508-7 (cloth), 0-85837-509-5 (paper).

The first volume in this project was described in *NTA* 27, pp. 114-115. This volume treats Greek inscriptions, papyri, and other documents published during 1977 under five headings: NT context (twenty-seven items), minor philological notes (fifty-nine), biblical and related citations (fourteen), ecclesiastica (seventeen), and varia (four). Although the focus is on the NT and the first four centuries A.D., some texts of later date have been included because of their special interest for students of the early Christian period.

Jerusalem in the Second Temple Period. Abraham Schalit Memorial Volume, ed. A. Oppenheimer, U. Rappaport, and M. Stern, Library of the History of the Yishuv in Eretz-Israel (Jerusalem: Yad Izhak Ben-Zvi—Ministry of Defense, 1980) xxviii and 488 pp. Illustrated. Bibliography. ISBN: 965-217-000-3.

Twenty-six articles, all in Modern Hebrew with English summaries, in memory of Professor Schalit: U. Rappaport on the coins of Judea at the end of Persian rule and the beginning of the Hellenistic period, H. D. Mantel on the period of the men of the great synagogue, S. Applebaum on a fragment of a new Hellenistic inscription from the Old City of Jerusalem, L. I. Levine on the political struggle between Pharisees and Sadducees in the Hasmonean period, O. Betz on the death of Honi-Onias in the light of 11QTemple, A. Gilboa on the trial of Herod, E. Netzer on the triclinia of Herod as the prototype of the Galilean synagogue plan, A. M. Rabello on *Hausgericht* in the house of Herod the Great, H. Kremers on Jesus in Jerusalem, Y. Amir on Philo's version of the pilgrimage to Jerusalem, M. D. Herr on the Jerusalem Temple and its cult (reality and concepts in Second Temple times), A. Oppenheimer on benevolent societies in Jerusalem, A. Kloner on a burial cave of the Second Temple period at Giv'at Hamivtar, R. Reich on *m. Šeqal.* 8:2 and the archaeological evidence, M. Stern on Jerusalem as the most famous of the cities of the East according to Pliny's *Natural History* 5.70, A. Kindler on numismatic remarks on Jewish minting at the end of the Second Temple period, M. Gichon on Cestius Gallus' march on Jerusalem in A.D. 66, Z. Safrai on Vespasian's campaigns of conquest in Judea, B. Isaac on Roman colonies in Judea (the foundation of Aelia Capitolina), M. Beer on Simeon bar Yohai and Jerusalem, S. Safrai on pilgrimage to Jerusalem after the destruction of the Second Temple, H. Schreckenberg on the destruction of the Second Temple as reflected by Christian art, A. Ovadia and S. Mucznik on the Orpheus mosaic from Jerusalem, D. Flusser on apocalyptic elements in *War Scroll*, J. A. Soggin on prophecy and apocalypticism in postexilic Judaism, and I. Gruenwald on the angelic song (see Isa 6:3; Ezek 3:12) and the composition of the Hekhalot literature. A bibliography of Schalit's writings (compiled by H. Schalit) is included.

H. C. KEE, *Miracle in the Early Christian World. A Study in Sociohistorical Method* (New Haven, CT—London: Yale University Press, 1983, \$22.50) xi and 320 pp. Indexed. LCN: 83-4004. ISBN: 0-300-03008-8.

Kee, Aurelio professor of biblical studies at Boston University, aims to enter into the ways in which miracles were understood in the Greco-Roman period with the hope of illuminating both this particular subject and the study of religions in the ancient world. After discussing the decline and fall of the history-of-religions methods, he considers personal identity and world construction, Asclepius the healer, Isis, miracle and the apocalyptic tradition, miracle in history and romance,

miracle as universal symbol, and miracle as propaganda in pagan and Christian romances. The conclusion offers observations on methodology in the history of religion, and the excursus treats the "divine man."

R. KUNTZMANN, *Le symbolisme des jumeaux au Proche-Orient ancien. Naissance, fonction et évolution d'un symbole*, Beauchesne Religions 12 (Paris: Beauchesne, 1983, paper 150 F) 264 pp., fig. Bibliography. Indexed. ISBN: 2-7010-1045-4.

After a review of scholarship on the symbolism of twins in the ancient Near East and some reflections on methodology, this volume considers examples of twin symbolism in the ancient Near East: Jacob and Esau-Edom as biblical twins, Gilgamesh and Enkidu as the most ancient illustration of twin symbolism, Adapa the sage and the tutelary deities, the Cherubim, and Jacob and the theme of the initiatory struggle. The second part investigates twin symbolism and astral and gnostic reflections: the astral twins and the delimitation of space, the tradition of Thomas the twin, and twin symbolism in the service of self-knowledge. Kuntzmann teaches OT studies at the Université des Sciences Humaines de Strasbourg.

G. LANGEVIN (ED.), *Les premiers chrétiens. Historiens et exégètes à Radio-Canada, 1. Les rapports du christianisme naissant avec le judaïsme; 2. La foi, le culte et la communauté; 3. La rencontre avec la civilisation gréco-romaine* (Montreal: Bellarmin, 1983, paper; Paris: Cerf, 40 F each) 160 pp.; 150 pp.; 150 pp. ISBN: 2-89007-487-0; 2-89007-488-9; 2-89007-489-7 (Bellarmin), 2-204-02040-0; 2-204-02041-9; 2-204-02042-7 (Cerf).

These three volumes contain revised versions of thirty-nine interviews broadcast over Radio-Canada in 1980-81. The volume on nascent Christianity in relation to Judaism presents interviews with J. Dupont, É. Trocmé, M. Simon, F. Refoulé, A. Jaubert, F. Schmidt, L. Cirillo, P. Grelot, and P. Beauchamp. The volume devoted to early Christian faith, worship, and community includes interviews with J. Dupont, J. Schmitt, J. Guillet, P. Grelot, L. Ligier, M.-A. Chevallier, J. d'Arc, A. Lemaire, J.-J. von Allmen, A. Jaubert, F. Quéré, G. Pelland, and P.-H. Poirier. The volume on early Christianity's encounter with Greco-Roman civilization provides interviews with P. Petit, J. Pépin, P. Grimal, M. Tardieu, A. Benoît, G. Pelland, R. Minnerath, A. Jaubert, P. Prigent, and A. Mandouze.

L. I. LEVINE (ED.), *The Jerusalem Cathedra. Studies in the History, Archaeology, Geography and Ethnography of the Land of Israel*, 2 vols. (Jerusalem: Yad Izhak Ben-Zvi Institute, 1981-82; Detroit: Wayne State University Press, \$25 each) vi and 362 pp.; vi and 355 pp. Illustrated. Bibliographies. LCN: 81-50740. ISSN: 0333-7618.

These volumes present articles on Jewish life in the ancient, medieval, and modern periods. The first volume features a symposium on Herod's building projects (with contributions by E. Netzer [two], L. I. Levine, M. Broshi, Y. Tsafrir, U. Rappaport, I. Gafni, and Y. Dan); there are also articles by M. Stern on Judea and its neighbors in the days of Alexander Jannaeus and by A. Ovadiah and S. Mucznik on the Orpheus mosaic from Jerusalem, as well as R. P. Goldschmidt-Lehmann's selected bibliography on the Second (Herodian) Temple. The second volume contains studies by J. Patrich on a Sadducean halakah and the Jerusalem aqueduct, Stern on social and political realignments in Herodian Judea, A. Kasher on Gaza during the Greco-Roman era, Netzer on ancient ritual baths in Jericho, and Tzafrir on the desert fortresses of Judea in the Second Temple period.

P. N. LEVINSON, *Einführung in die rabbinische Theologie* (Darmstadt: Wissenschaftliche Buchgesellschaft, 1982, paper DM 42) xii and 157 pp. Bibliographies. Indexed. ISBN: 3-534-08558-2.

After surveying the history of rabbinic theology and the methodological problems connected with it, the author focuses on the rabbinic teaching about God: God in Jewish experience, God's existence, name, uniqueness, incorporeality, transcendence and immanence, and relatedness. Then she considers the rabbinic teaching about the human condition: the Jewish experience, the whole person, the two impulses, the power of decision, sin and repentance, etc. Finally, she discusses the rabbinic teaching about the world: the world as creation, stars and time, the earth, the land of Israel, etc. Also included are an eight-page chart of important dates in Jewish history and a two-page chart of Torah pericopes.

R. MACUCH, *Grammatik des samaritanischen Aramäisch*, *Studia Samaritana* 4 (Berlin—New York: de Gruyter, 1982, DM 218 or \$99) lxxii and 407 pp. Bibliography. Indexed. ISBN: 3-11-008376-0.

Macuch, author of *Grammatik des samaritanischen Hebräisch* (1969), prefaces his new reference grammar of Samaritan Aramaic with a 39-page discussion on the position of Samaritan Aramaic within the Aramaic dialects and its importance for the study of Palestinian Aramaic. The grammar itself treats orthography (consonants, secondary characters); phonetics (consonants and vowels, sound changes due to combinations, syllables, accents, sentences); and morphology (pronouns, verbs, nouns, numbers, particles).

J.-P. MAHÉ (ED.), *Hermès en Haute-Égypte. Tome II: Le fragment du Discours Parfait et les Définitions hermétiques arméniennes* (NH VI, 8.8a), Bibliothèque Copte de Nag Hammadi, Textes 7 (Quebec: Les Presses de l'Université Laval, 1982, paper \$50 Can.) 1 and 565 pp. Bibliography. Indexed. ISBN: 2-7637-6983-7.

The first volume in this project was described in *NTA* 23, p. 368. The second volume is a slightly revised version of a doctoral dissertation directed by J.-E. Ménard and accepted in 1981 by the University of Strasbourg. After reviewing scholarship on Hermes and Hermetism, Mahé considers the Nag Hammadi text of *Asclepius* (CG VI, 8) in relation to the Latin version, provides a synoptic edition of the work, and offers a 64-page commentary on it. The second part discusses the *Hermetic Definitions* and other Armenian writings, and the concluding section traces the development from *gnōmē* to *logoi* in Hermetism. Three appendixes are included.

A. J. MALHERBE, *Social Aspects of Early Christianity* (2nd, rev. ed.; Philadelphia: Fortress, 1983, paper \$6.95) xi and 131 pp. Indexed. LCN: 83-5602. ISBN: 0-8006-1748-7.

The first edition of this work was described in *NTA* 22, p. 353. The second edition provides a new chapter on hospitality and inhospitality in the church according to 3 John, a new ten-page epilogue, and a revised index.

A. MCNICOLL, R. H. SMITH, AND B. HENNESSY, *Pella in Jordan I. An interim report on the joint University of Sydney and The College of Wooster Excavations at Pella 1979-1981* (Canberra: Australian National Gallery, 1982, cloth \$70, paper \$50) 161 pp., 34 figs., map. Bibliography. ISBN: 0-642-88850-7. [with *Plates and Illustrations*, 181 pp.]

These volumes constitute a report on the six sessions of archaeological excavation and related scientific investigation carried out from 1979 to 1981 at Tabqat Fahl—ancient Pella of the Decapolis—in Jordan. The results appear under eight headings: Paleolithic to Chalcolithic periods, Bronze Age, Iron Age, Hellenistic period, Roman period, Byzantine period, Umayyad period, and Umayyad pottery and its antecedents. The main volume presents the work of the three editors in addition to contributions by T. F. Potts, L. E. Villiers, and A. G. Walmsley. The supplementary volume contains seventy-three photographs and fifty plates with drawings of pottery and other artefacts, as well as three folding plans. Preliminary reports on these excavations have appeared in *BullAmSchOrRes* [§§ 27-350, 754].

A. MENDELSON, *Secular Education in Philo of Alexandria*, *Monographs of the Hebrew Union College* 7, An I. Edward Kiev Library Foundation Book (Cincinnati, OH: Hebrew Union College Press, 1982, \$15; New York: Ktav) xxv and 128 pp. Bibliography. Indexed. LCN: 82-886. ISBN: 0-87820-406-7.

Based on a doctoral dissertation directed by R. M. Grant and J. Z. Smith and accepted by the University of Chicago in 1971, this volume seeks to draw out the social, philosophical, and theological implications of Philo's system of secular education and encyclical studies. The four chapters concern encyclical studies in Philo's writings, the encyclical in context, Philo's typology of humankind, and paths to the heights. Mendelson, assistant professor of religious studies at McMaster University in Hamilton, Ontario, concludes that Philo's treatment of encyclical studies exemplifies the mixture of appropriation and rejection that was typical of his response to Greek culture in general.

M. A. MORGAN (TRANS.), *Sepher Ha-Razim. The Book of the Mysteries*, SBL Texts and Translations 25, Pseudepigrapha Series 11 (Chico, CA: Scholars Press, 1983, paper \$8.95) ix and 97 pp. Indexed. LCN: 82-25181. ISBN: 0-89130-615-3.

Sepher Ha-Razim consists of seven sections in which the seven firmaments are described, as well as a preface about the book's transmission and functions. Since M. Margalioth's 1966 edition of the Hebrew text is readily available, this volume departs from the policy of the series by presenting only an English translation. In a thirteen-page introduction, Morgan discusses the manuscripts, structure, and date of the work. He also provides textual notes at the foot of the pages and an appendix on the angelic lists.

P. NAGEL (ED.), *Studien zum Menschenbild in Gnosis und Manichäismus*, Wissenschaftliche Beiträge 1979/39 (K5) (Halle [Saale]: Martin-Luther-Universität Halle-Wittenberg, 1979, paper) 295 pp. Indexed.

Fourteen of the twenty-two papers in this volume deal with gnosticism: K. Rudolph on the social setting and role of gnosis in late antiquity, C. Colpe on gnostic anthropology between intellectualism and popular piety, W. Ullmann on "image" and "image of man" terminology in Coptic gnostic texts, W.-P. Funk on "blind" or "invisible" in Coptic texts, P. Nagel on human anatomy from gnostic and Manichean perspectives, K.-W. Tröger on morality in gnosticism, W. Beltz on the role of work in gnostic systems of teaching, G. Bröker on laughing as a religious motif in gnostic texts, P. Pokorný on the so-called individual eschatology of gnosticism, D. Kirchner on the "image of man" in *Apocryphon of James*, H.-M. Schenke on the so-called *Tripartite Tractate* and the gnostic anthropology projected in the heavens, H.-G. Bethge on anthropology and soteriology in *Second Treatise of the Great Seth*, G. Schenke on the anthropological implications of the idea of redemption in *Trimorphic Protennoia*, and J. Dummer on the gnostics according to their enemies.

A. NEGEV, *The Greek Inscriptions from the Negev*, Studium Biblicum Franciscanum, Collectio Minor 25 (Jerusalem: Franciscan Printing Press, 1981, paper \$12) 97 pp., 44 plates. Bibliography.

The ninety-two Greek inscriptions published in this volume come from various sites in the Negev: Oboda (forty-six items), Sobata (thirty-four), Mampsis (eleven), and Elusa (one). They date from the Late Roman and Byzantine periods. Also included are black-and-white photographs, eight indexes, and four extended notes on the indexes.

J. NEUSNER, *First-Century Judaism in Crisis. Yohanan ben Zakkai and the Renaissance of Torah. Augmented Edition* (New York: Ktav, 1982, paper \$9.95) vi and 235 pp. Indexed. LCN: 81-20767. ISBN: 0-87068-728-X.

This expanded edition of a work first published in 1975 [NTA 19, p. 408; see 16, pp. 133, 388] contains a new six-page preface placing it in the context of Neusner's subsequent research, as well as a 27-page postscript on using stories for history in ancient Judaism [NTA 25, p. 107].

J. NEUSNER, *Formative Judaism: Religious, Historical and Literary Studies. Third Series: Torah, Pharisees, and Rabbis*, Brown Judaic Studies 46 (Chico, CA: Scholars Press, 1983, paper \$15) vii and 204 pp. Bibliographies. Indexed. LCN: 83-8662. ISBN: 0-89130-633-1.

The eight studies in this collection concern the myth of the two Torahs, the meaning of *tôrâ šēbē'al peh* (1976), the meaning of *tôrâ*, Josephus' Pharisees (1972), Judaism after the destruction of the Temple (1977), the formation of rabbinic Judaism (1979), the Babylonian Talmud as a document of religion and of literature (1979), and parsing the rabbinic canon with the history of the idea of the messiah. The previous volumes in the subseries were described in NTA 27, pp. 234-235, 353.

J. NEUSNER, *A History of the Mishnaic Law of Appointed Times. Part Three: Sheqalim, Yoma, Sukkah: Translation and Explanation*, Studies in Judaism in Late Antiquity 34 (Leiden: Brill, 1982, 84 gld.) xxxv and 189 pp. Bibliography. Indexed. ISBN: 90-04-06842-2.

The initial two volumes in Neusner's history of the Mishnaic law of appointed times were described in NTA 27, p. 353. This volume contains introductions, structured English translations, and expositions for the tractates *Šeqalim*, *Yoma*, and *Sukka*. In a four-page appendix, R. S. Sarason provides corrections to Neusner's *Invitation to the Talmud* [NTA 18, p. 259].

M. PÉREZ FERNÁNDEZ, *Tradiciones mesiánicas en el Targum Palestinense. Estudios exegéticos*, Institución San Jerónimo 12 (Valencia: Institución San Jerónimo, 1981, paper 1,200 ptas.; Jerusalem: Instituto Español Bíblico y Arqueológico) 359 pp. Bibliography. Indexed. ISBN: 84-85921-00-3.

The revised and updated version of a doctoral dissertation directed by A. Díez Macho and accepted by the Universidad de Madrid in 1975, this examination of messianic traditions in the Palestinian Targums concentrates on four key passages: Gen 3:14-15; Gen 49:1, 8-12, 16-18; Exod 12:42; and Numbers 23-24. The base text is *Targum Neofiti*; other targums (especially *Targum ps.-Jonathan*), rabbinic writings, and Jewish and early Christian texts are compared with it. Besides explaining the development and significance of the targumic traditions about the messiah, the author aims to show that certain NT passages are intelligible only in light of the traditions preserved in the Palestinian Targums. An appendix provides in parallel columns the texts and Spanish translations of the Masoretic text, *Targum Onqelos*, *Targum ps.-Jonathan*, *Targum Neofiti*, and MS ebr. Vat. 440 for the four OT passages studied in the body of the book. The volume is available from Distribuidora Edilva, Trinitarios 3, Valencia (3), Spain.

Platonismus und Christentum. Festschrift für Heinrich Dörrie, ed. H.-D. Blume and F. Mann, Jahrbuch für Antike und Christentum Ergänzungsband 10 (Münster: Aschendorff, 1983, cloth DM 128, paper DM 120) xv and 328 pp., 23 plates. Bibliography. ISBN: 3-402-08507-0 (cloth), 3-402-08506-2 (paper).

The twenty-six articles in this volume honoring Professor Dörrie on his 70th birthday treat various aspects of Neoplatonism and early Christianity. The topics examined include the Nag Hammadi tractate *Zostrianos* and *Untitled Text* in the Bruce Codex (by L. Abramowski); the negative theology of *nous* in later Neoplatonism (A. H. Armstrong); Plotinus, Philo, and Origen on the grades of virtue (J. Dillon); Christian monotheism and Platonic monotheism in the Latin culture of the imperial age (C. Moreschini); and whether the *daimones* are good or evil (W. Rordorf). A photograph of the honoree and a list of his publications are provided.

M. PUCCI, *La rivolta ebraica al tempo di Traiano*, Biblioteca di Studi Antichi 33 (Pisa: Giardini Editori e Stampatori, 1981, paper) 167 pp. Indexed.

After sketching the events leading up to the Jewish revolt in Trajan's time, this volume discusses the revolt according to ancient historical sources, the places where the insurrection occurred (Cyrene, Egypt, Cyprus, Mesopotamia, Judea), the resumption of hostility in Hadrian's time, and the consequences of the revolt for the countries involved and for the Jews. Pucci concludes that the Jewish revolt of A.D. 115-117 was the first and last organized uprising against the Roman government to occur in several countries at one time.

D. ROKEAH, *Jews, Pagans and Christians in Conflict*, Studia Post-Biblica 33 (Jerusalem: Magnes Press, Hebrew University, 1982; Leiden: Brill) 232 pp. Indexed. ISBN: 90-04-06560-1.

Rokeah, who teaches at Hebrew University, argues that from the 2nd to the 5th century A.D. the antagonism between pagans and Christians falls into the category of polemic, whereas the Jewish-Christian and Jewish-pagan confrontations were no more than disputes. After a 29-page introduction, he develops this thesis under four major headings: the Jewish factor in the polemic; recognition of God, revelation, and religious myth; divine providence, the daemons, and the election of Israel; and culture and enslavement (the religious inference of human history).

J. T. SANDERS, *Ben Sira and Demotic Wisdom*, SBL Monograph Series 28 (Chico, CA: Scholars Press, 1983, \$29.50) x and 123 pp. Bibliography. Indexed. LCN: 82-21464. ISBN: 0-89130-585-8.

Sanders, professor of religious studies at the University of Oregon, seeks to examine one identifiable strand of tradition in Ecclesiasticus that has not received adequate clarification heretofore—namely Egyptian wisdom of the Ptolemaic period—and, in so doing, to reach a more adequate definition of Ben Sira's thinking. The three chapters in the monograph explore Ben Sira in relation to Judaic tradition, Hellenic tradition, and Egyptian tradition, respectively.

L. H. SCHIFFMAN, *Sectarian Law in the Dead Sea Scrolls. Courts, Testimony and the Penal Code*, Brown Judaic Studies 33 (Chico, CA: Scholars Press, 1983, \$34.50) xv and 278 pp. Bibliography. Indexed. LCN: 82-837. ISBN: 0-89130-568-8.

Schiffman, author of *The Halakhah at Qumran* (1975), investigates not only the legal details of the sectarian code but also how these details relate to the structure and doctrine of the Qumran sect. After a 21-page introduction, he considers judges and their qualifications, the qualifications of witnesses, the law of testimony, reproof as a requisite for punishment, the restoration of lost or stolen property, the use of divine names, the sectarian penal code, and the communal meal. He concludes that the laws of the Qumran sect were particularly appropriate to the kind of society that it sought to create and to the self-image that it sought to express in its way of life.

C. G. STARR, *The Roman Empire, 27 B.C.—A.D. 476. A Study in Survival* (New York—Oxford: Oxford University Press, 1982, cloth \$17.95, paper \$10.95) xii and 206 pp., 12 illustrations, 2 maps. Bibliography. Indexed. LCN: 81-22310. ISBN: 0-19-503129-6 (cloth), 0-19-503130-X (paper).

Starr, professor of history at the University of Michigan, gives particular attention to the political, military, and economic dimensions of the Roman empire between 27 B.C. and A.D. 476, with only passing attention to intellectual and spiritual aspects. The eight chapters in his survey treat Augustus, the imperial succession, the Roman aristocracy, governing the empire, the cities of the empire, the army and its relation to the roads and frontiers, the first test (A.D. 211-330), and the final test (A.D. 330-476). Also included is a list of Roman emperors and a fifteen-page bibliographical note.

Studies in Judaism and Islam Presented to Shelomo Dov Goitein, ed. S. Morag, I. Ben-Ami, and N. A. Stillman, Misgav Yerushalayim Publications (Jerusalem: Magnes Press, Hebrew University, 1981) 382 pp., 16 plates. Bibliography. ISBN: 965-223-383-8.

The eighteen articles in this *Festschrift* honoring Professor Goitein on his 80th birthday focus on two major themes: the Jews of the Islamic world, and Islamic history and civilization. The volume includes papers by S. Shaked on Judeo-Iranian epigraphy, S. Hopkins on the oldest dated document in the Cairo Geniza, and S. C. Reif on liturgical difficulties and Geniza manuscripts. The other contributors are F. Rosenthal, C. E. Bosworth, G. Vajda, R. Ettinghausen, M. R. Cohen, D. R. Blumenthal, M. Perlmann, B. Lewis, H. Blanc, M. Piamenta, N. A. Stillman, K. L. Brown, I. Ben-Ami, Y. K. Stillman, and J. M. Landau. There is a preface by J. Prawer and an introduction by the editors.

T. H. TOBIN, *The Creation of Man: Philo and the History of Interpretation*, Catholic Biblical Quarterly Monograph Series 14 (Washington, DC: Catholic Biblical Association, 1983, paper \$6) viii and 199 pp. Bibliography. Indexed. LCN: 82-19891. ISBN: 0-915170-13-2.

The somewhat revised version of a doctoral dissertation directed by J. Strugnell and accepted in 1980 by Harvard University, this volume aims to understand Philo's interpretation of the creation of man in Genesis 1-3 against the background of the exegetical traditions available to him; it also analyzes the ways in which the philosophical developments of the period influenced those traditions and their use by Philo. After an introduction on Philo the interpreter and tradition, Tobin considers the stages in Philo's interpretations of man's creation, anti-anthropomorphic interpretations, the single creation of man, the double creation of man, and Philo and the allegory of the soul. He concludes that the interpretation of man's creation developed in two major phases—the Middle Platonic, and the allegory of the soul.

H. VAN VLIET, *Did Greek-Roman-Hellenistic Law Know the Exclusion of the Single Witness? The answer of the early christian writings/the law of Deut. 19:15 par. and the early christian writings* (Franeker, Netherlands: T. Wever, 1980, paper 22.50 gld.) 60 pp.

In his doctoral dissertation, *No Single Testimony* (1958), van Vliet argued that the NT validity of the rule expressed in Deut 19:15 par. resulted from the fact that Jesus adopted it from the OT. In this supplement to the dissertation, he seeks to show that the rule was unknown in the Greco-Roman-Hellenistic world, through an examination of early Christian manuals (*Didache*, *Traditio*

Apostolica, etc.) and other early Christian writings (Apostolic Fathers, Apocrypha, Apologists, etc.).

H. S. VERSNEL (ED.), *Faith, Hope and Worship. Aspects of Religious Mentality in the Ancient World*, Studies in Greek and Roman Religion 2 (Leiden: Brill, 1981, paper 112 gld.) xiii and 284 pp., 27 plates (64 figs.). Indexed. ISBN: 90-04-06425-7.

The five articles in this volume are by Versnel on religious mentality in ancient prayer, F. T. van Straten on gifts for the gods, H. W. Pleket on religious history as the history of mentality (with particular attention to the believer as servant of the deity in the Greek world), J. M. Bremer on Greek hymns, and P. A. Meijer on philosophers and intellectuals vis-à-vis religion in Hellas. These papers originated as lectures delivered during a summer session for Dutch classics teachers, and were originally published in *Lampas* 12 (1979) 5-151.

B. Z. WACHOLDER, *The Dawn of Qumran. The Sectarian Torah and the Teacher of Righteousness*, Monographs of the Hebrew Union College 8 (Cincinnati, OH: Hebrew Union College Press, 1983, \$25; New York: Ktav) xviii and 310 pp., plate. Indexed. LCN: 83-275. ISBN: 0-87820-407-5.

Wacholder, professor of Talmud and rabbinics at Hebrew Union College-Jewish Institute of Religion in Cincinnati, challenges Y. Yadin's designation of 11QTemple as *Temple Scroll* and argues that it is really a sectarian version of the Torah written by Zadok and accepted as the word of God along with the Pentateuch by the Qumran community. The five chapters in his presentation consider the possibility of a second Torah at Sinai, the sectarian Torah in Qumran literature, the identity of Zadok (11QTorah and the Teacher of Righteousness), Zadok in talmudic and Karaite writings, and chronology. He concludes that Zadok the Teacher of Righteousness composed the sectarian Torah (11QTorah) ca. 200 B.C. in the hope that its observance would succeed in bringing redemption to Israel.

G. WEWERS, *Hagiga Festopfer*, Übersetzung des Talmud Yerushalmi 2/11 (Tübingen: Mohr-Siebeck, 1983, DM 76) xiv and 119 pp. Bibliography. Indexed. ISBN: 3-16-144616-X.

In this annotated German translation of the tractate *Hagiga* from the Jerusalem (Palestinian) Talmud, Wewers adopts the format used in his *Avoda Zara* (1980), *Sanhedrin* (1981), and *Bavot* (1982). After a bibliography and a note on methodology, he presents a translation of the Gemara and the talmudic commentaries along with brief notes below. The translation is based on the text in the Krotoschin edition (1865-66).

G. WIDENGREN (ED.), *Der Mandäismus*, Wege der Forschung 167 (Darmstadt: Wissenschaftliche Buchgesellschaft, 1982, DM 110) x and 479 pp. Bibliographies. Indexed. ISBN: 3-534-04115-1.

After Widengren's seventeen-page introduction to the Mandeans, this anthology presents articles on Mandaean ideas and rites by W. Brandt (1915), W. Bousset (1917), R. Reitzenstein (1921), Widengren (1961), and K. Rudolph (1967). The Mandaean understanding of sacraments is treated by H. Zimmern (1906), H. Lietzmann (1930), R. Bultmann (1930), E. Segelberg (1958), Rudolph (1961), and Widengren (1968). The relationship of the Mandeans to the Samaritans and Jews is explored by Widengren (1950), E. S. Drower (1960), and V. Schou-Pedersen (1940). Liturgical questions are handled by Widengren (1950) and T. Säve-Söderbergh (1949). Bultmann (1925) examines Mandeism in relation to the Fourth Gospel. The final section contains articles on the "Mandäerfrage" by E. Peterson (1926), M. Lidzbarski (1927), Reitzenstein (1927), Peterson (1928), Lidzbarski (1928), H. H. Schaeder (1928), H. Schlier (1933), A. Loisy (1934), H.-C. Puech (1948), W. Baumgartner (1950), R. Macuch (1957), and Rudolph (1960). A three-page select bibliography is included.

D. WINSTON AND J. DILLON (EDS.), *Two Treatises of Philo of Alexandria. A Commentary on De Gigantibus and Quod Deus Sit Immutabilis*, Brown Judaic Studies 25 (Chico, CA: Scholars Press, 1983, paper \$15) viii and 407 pp. Bibliography. Indexed. LCN: 82-786. ISBN: 0-89130-563-7.

The first part of this volume contains essays by V. Nikiprowetzky on Philo's exegesis in *De gigantibus* and *Quod Deus sit immutabilis*, J. Dillon on the formal structure of Philo's allegorical exegesis, and D. Gooding and Nikiprowetzky on Philo's Bible in the two treatises. The second part

features studies by T. Conley on Philo's use of *topoi*, and by J. Leopold on Philo's knowledge of rhetorical theory, vocabulary and word choice, style, and rhetoric and use of allegory, respectively. The third part deals with Philo's doctrine of free will (D. Winston), doctrine of angels (Dillon), idea of conscience (R. T. Wallis), and concept of the nature of God (Dillon). These essays are followed by a 130-page commentary on *De gigantibus* and *Quod Deus sit immutabilis*.

W. WISCHMEYER (ED.), *Griechische und lateinische Inschriften zur Sozialgeschichte der Alten Kirche*, Texte zur Kirchen- und Theologiegeschichte 28 (Gütersloh: Mohn, 1982, paper DM 28) 103 pp. Bibliography. Indexed. ISBN: 3-579-00142-6.

The sixty-five Greek and Latin inscriptions in this collection have been chosen to illuminate the social setting and development of Christianity between the 3rd and 6th centuries A.D. They come from Italy, Dalmatia, Greece, Asia Minor, Syria, Egypt, and North Africa. After a 27-page introduction, the volume presents the inscriptions (with some notes) and eight indexes.

ADDITIONAL BOOKS RECEIVED

J. R. BARTLETT, *Jericho*, Cities of the Biblical World (Grand Rapids: Eerdmans, 1983, paper \$6.95) 128 pp., 21 plates, 26 figs. (including maps). Bibliographies. Indexed. LCN: 83-8876. ISBN: 0-8028-1033-0.

J. L. CRENSHAW (ED.), *Theodicy in the Old Testament*, Issues in Religion and Theology 4 (Philadelphia: Fortress, 1983, paper; London: SPCK) xii and 163 pp. Bibliography. Indexed. LCN: 83-8885. ISBN: 0-8006-1764-9 (Fortress), 0-281-04067-2 (SPCK).

H. FLAKE (ED.), *Die Bibel und ich—so fanden wir uns. Bekannte Persönlichkeiten berichten*, Taschenbuch 74 (Neuhausen—Stuttgart: Hänssler-Verlag, 1983, paper) 143 pp., 21 photographs. ISBN: 3-7751-0843-2.

C. E. GUNTON, *Yesterday and Today. A Study of Continuities in Christology* (Grand Rapids: Eerdmans, 1983, paper \$7.95) xi and 228 pp. Bibliographies. Indexed. LCN: 83-16443. ISBN: 0-8028-1974-5.

C. KNAPP, *The Kings of Judah and Israel* [1909] (Neptune, NJ: Loizeaux Brothers, 1983, paper \$5.95) ii and 294 pp. ISBN: 0-87213-461-X.

S. KOTZULA, *Der Priesterrat. Ekklesiologische Prinzipien und kanonistische Verwirklichung (Eine rechtstheologische Studie)*, Erfurter Theologische Studien 48 (Leipzig: St. Benno-Verlag, 1983, paper M 27) xxxi and 360 pp. Bibliography. Indexed.

E. J. LACELLE ET AL., *La femme, son corps, la religion. Approches pluridisciplinaires I*, Femmes et religions 2 (Montreal: Bellarmin, 1983, paper) 246 pp., 4 illustrations. Bibliographies. ISBN: 2-89007-516-8.

G. MARTIN, *Para leer la biblia como palabra de Dios*, trans. J. Ayerra, Materiales de trabajo (Estella-Navarra: Verbo Divino, 1982, paper) 164 pp. Bibliography. ISBN: 84-7151-348-X.

H. D. McDONALD, *Jesus—Human and Divine. An Introduction to New Testament Christology* [1968] (Grand Rapids: Baker, 1983, paper \$4.95) 144 pp. Bibliographies. ISBN: 0-8010-6162-8.

R. MCSORLEY, *Kill? For Peace?* (2nd rev. ed.; Washington, DC: Center for Peace Studies, Georgetown University, 1982, paper \$3) 140 pp., fig. Bibliography. LCN: 70-135455. ISBN: 0-912239-06-9.

R. MOOREY, *Excavation in Palestine*, Cities of the Biblical World (Grand Rapids: Eerdmans, 1983, paper \$6.95) 128 pp., 33 plates, 4 figs., map. Bibliographies. Indexed. LCN: 83-5707. ISBN: 0-8028-1035-7.

R. POUSSEUR AND J. TEISSIER, *Dios, compañero de camino*, trans. N. Darrícal, 3 Nuevos desafíos (Estella-Navarra: Verbo Divino, 1983, paper) 279 pp., 10 figs., 4 maps. ISBN: 84-7151-356-0.

Proclamation and Presence. Old Testament Essays in Honour of Gwynne Henton Davies, ed. J. I. Durham and J. R. Porter (2nd ed.; Macon, GA: Mercer University Press, 1983, \$17.95) xx and 315 pp., plate. Bibliography. Indexed. LCN: 83-17445. ISBN: 0-86554-101-9.

H. SCHÜRMANN, *Il vangelo di Luca. Parte prima. Testo greco e traduzione. Commento ai capp. 1,1-9,50*, trans. V. Gatti, ed. O. Soffritti, Commentario teologico del Nuovo Testamento 3/1 (Brescia: Paideia, 1983, paper 70,000 L) 921 pp. Bibliography. Indexed.

P. TALEC, *Y en la noche, Dios*, trans. A. Ortiz García, 2 Nuevos desafíos (Estella-Navarra: Verbo Divino, 1983, paper) 231 pp. ISBN: 84-7151-353-6.

L. WHYTEHEAD AND P. CHIDWICK, *L'acte de la mort. Réflexions sur le passage de la vie à la mort*, trans. E. Richer (Montreal: Bellarmin, 1983, paper) 116 pp. ISBN: 2-89007-470-6.

J. G. WILLIAMS, *Women Recounted. Narrative Thinking and the God of Israel*, Bible and Literature Series (Sheffield, UK: Almond Press, 1982, paper) 150 pp. Bibliography. Indexed. ISBN: 0-907459-19-6.

K. WOJTYLA (JEAN-PAUL II), *Maximilien Kolbe. Patron de notre siècle difficile*, trans. P. Peignot (Paris: P. Lethielleux, 1983, paper 57 F) 159 pp., 16 plates. ISBN: 2-249-60153-4.

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